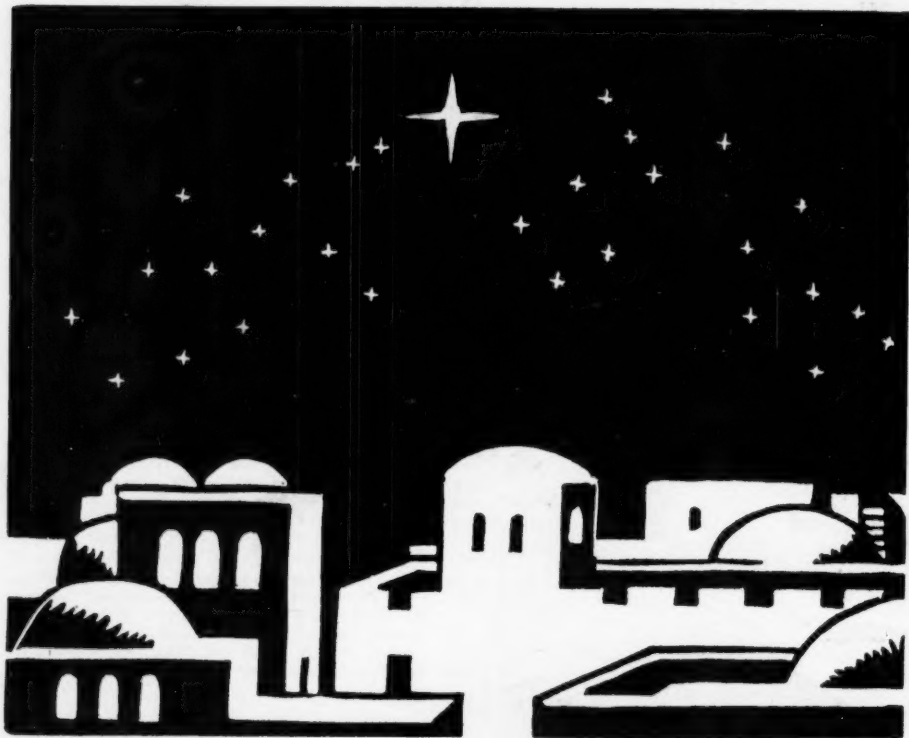


Thanksgiving and Christmas

Church Management



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NOVEMBER
1952



VOLUME XXIX
NUMBER TWO

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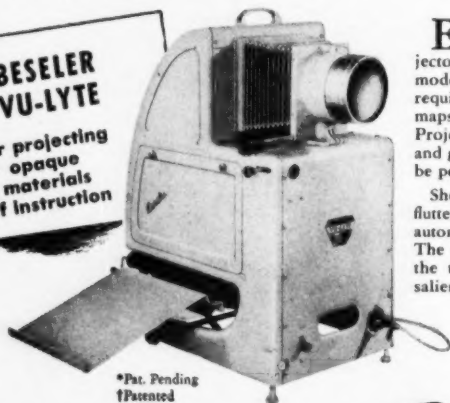
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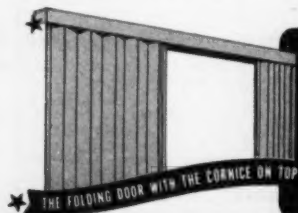
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There is very little gratitude; so do things for your own satisfaction, and that means do them well.

Thanksgiving is possible only for those who take time to remember.

If you want to know how great a man is, you must ask him to tell you himself.

Character is the will that has been educated. May it be educated aright!

God often in his love for us sets aside our little schemes so that he may make us co-workers with himself in his exalted providences.

The Jews were not satisfied with one day of thanksgiving; their feast of thanksgiving lasted seven days.

Too often do we think that because our lives are decent and temperate we are without sin.

God seems to take delight in exalting persons, places, and situations which man has dismissed with lofty contempt.

The best time to hold your tongue is when you want to talk best.

Gratitude is like ingratitude; the more you nurse it, the more it grows.

You can't really sympathize with anyone unless you, too, have been hurt in the same way.

Most people believe there are too many churches. Let us merge them—all but ours.

There are no hurts in the world so unbearable as hurts to those we love.

We who will not be taught by those who love us must be taught by ones who do not love us.

That man has been shamefully neglectful who never—until it is too late—tells his wife or mother in word or deed how much she has meant to him.

Wanting too much while we have the comforts of life may keep us from enjoying what we have.

We do not deserve so many casual kindnesses, but they continue to flow to us year after year.

# CHURCH MANAGEMENT

*Edited by William H. Leach*



VOLUME XXIX  
NUMBER 2  
NOVEMBER, 1952

## New Managing Editor

**S**TARTING October 1, 1952, Norman L. Hersey became the managing editor of *Church Management*. He will assist Dr. William H. Leach who will continue with the magazine as editor and publisher.

Mr. Hersey trained for the Christian ministry at Bowdoin College, Boston University and at the Episcopal Theological Seminary of Boston. In 1942 he was ordained into the Congregational ministry and served several churches in Massachusetts and Maine.

The "yen" for publishing led him to other contacts and for some years he served first as editor, then supervising editor and assistant to the publisher in the firm of Vincent Edwards and Company of Boston, Massachusetts.

This combination experience in the ministry and commercial publishing business makes him uniquely qualified for the position which he now assumes. Mr. Hersey is married, the father of a son, Lawrence, six, and a daughter, Barbara, two. His wife is the former Verna Audrey Luce of Portland, Maine.

## "They Never Had It So Good"

**T**HIS editorial will not be read until after election, so it definitely is not a political document. But we think it does have economic importance. Based upon our own experience it reveals that the so called prosperity which individuals in America are enjoying is far from the real thing.

We thought we had need of a part time man employee in our offices. Keep in mind that Cleveland is a city of war industry. Every shop is running, many of them twenty-four hours a day. Wages are the highest in the entire country. If any city is prosperous, ac-

cording to present standards, it is Cleveland. We felt it might be difficult to secure the right person for part time employment.

A small, four line classified advertisement was inserted in the *Cleveland Plain Dealer*. It ran three days, Saturday, Sunday and Monday. In the issues of Saturday and Sunday we used a box number; in the Monday edition we gave our telephone number. A dozen replies, we felt, might be anticipated.

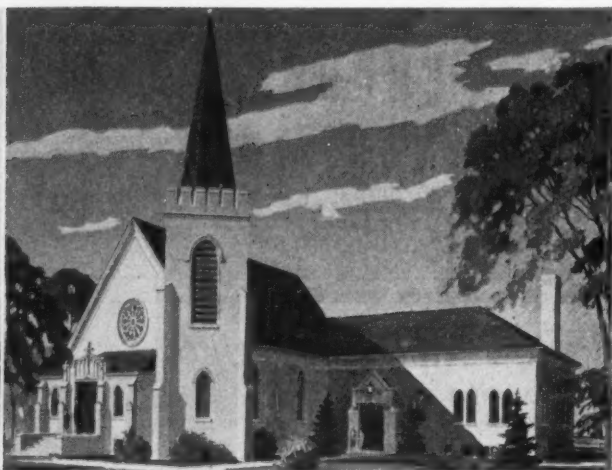
By actual count we had sixty-four telephone calls and seventy letters of application for the work. In most instances the applicant was engaged in full time work at a good hourly rate. The applicants were bank clerks, government and city employees, railway trainmen, store clerks, landscape artists. Some were self employed. Most gave as their reason for seeking the additional employment that they needed the money to meet the bills for food and clothing for families.

Of course our needs were quickly met. But think of a picture in modern society where more than a hundred men employed at the present high wage standards, were eager for night and Saturday work to pay the cost of living. One cannot read the letters which passed over the editor's desk and then listen to the glib remark, "They never had it so good," without some grinding of teeth and torture of the spirit.

## The Return to Baca

**T**HE VALLEY OF BACA is an old friend of mine. It started way back when I was a child in the Sunday school. The passage in the eighty-fourth psalm intrigued me. My teacher explained that the Valley of Baca was a desert area through which pilgrims, Jerusalem bound, must pass. The scorched sands burned their feet and the hot air parched their

(Turn to page 84)



PLYMOUTH CONGREGATIONAL CHURCH, WATERVLIET, MICHIGAN

## New Churches for Old

by Benjamin Franklin Olson\*

PLYMOUTH Congregational Church at Watervliet, Michigan was a small but venerable building in 1945. It made no claims for its size or for architectural merit, for its seating capacity did not exceed much more than one hundred souls, and the general appearance was shabby. It was built in 1885 of common brick which was never painted.

The original building was erected on a most desirable wooded tract in the center of the town and financed by a gift of the property, two gifts of \$500 each, and a \$500 loan from the American Congregational Union plus a few smaller gifts from its devoted founders. Architecturally, it left much to be desired.

It was, as are so many other small town and rural churches, practically a two-room structure with a small room at the rear. The very small low ceilinged basement was cluttered with a warm air heater, a coal bin, numerous ducts and a small kitchen.

Fellowship dinners were possible for only a limited number, while a growing Bible school with a great increase in the Beginners' Department presented many serious problems in post-war years.

It was decided to build a new wing at the rear of the building which would provide a parlor having a fireplace, several class and department rooms, a pastor's study and other needed facilities. Building materials were gathered for this work but before construction was started fire destroyed the old building.

Inasmuch as plans were completed for the rehabilitation of the old building, it was decided to rebuild it as planned of the original dimensions plus the additional wing. In addition to its limited facilities, it had two conspicuous liabilities, which were the oddly fantastic tower and the lack of a suitable front entrance.

Through the years, because of the cramped tower entrance, it was necessary during funerals to remove one or two rear pews to permit the carrying in or out of the casket. These two handicaps were overcome by the simplification of the tower and by the addition of a narthex and entrance at the front of the building.

A new hot water heating system was installed to remove for all time the inhospitable chill of a church that is unheated throughout the week in cold weather.

Attractive stained glass windows were

installed in the side aisles of the church and a stained glass rose-window above the narthex.

The seating capacity of the church worship room was increased fifty per cent by placing the choir farther back, and that of the fellowship hall doubled.

The rearrangement of the choir to that of the antiphonal-form and the acquisition of a new organ has brought the ministry of music to its rightful importance in the service.

There is a freshness and dignified simplicity awaiting the worshiper at Plymouth Church which fosters the reverent attitude.

### URGES CHURCHES TO SPEED CONSTRUCTION WORK

Winston-Salem, North Carolina—Churches with building plans under way should start construction work as rapidly as possible, W. A. Harrell, secretary of the department of architecture of the Southern Baptist Sunday School Board, said here.

He warned that a possible tightening of National Production Authority priorities, rising costs and scarcities of materials "raise a serious doubt" for church building programs beyond the next few months. Mr. Harrell spoke at a State Baptist Sunday School Clinic here.

"So far," he said, "churches are in the clear under National Production Authority provisions for religious and educational buildings," but "whether those provisions will be tightened as they were in World War II we don't know."—RNS

\*Architect, Chicago, Illinois.

## THE CRY OF THE CHILDREN

### (NEW ENGLAND VERSION)

# The Kids Fight for Their Faith

by Philip Jerome Cleveland\*

THERE is a remarkable, vital battle in progress on the home front that may be climactic in this modern world. Only small portions of it come to our ears, but the battle is of great scope and it may prove to be decisive in our fight for Faith against No-Faith. The Christian Church is America's last bulwark against the inflowing tides of scepticism, atheism, Communism. And strategic, once powerful, decisive churches "wink out" all across the land in startling regularity, thousands rotting beside the roads.

Go where you will, north, south, east and west, and the awful defeat of the Christian faith is painfully exhibited. Rural and suburban areas are inundated by a more vital and destructive flood than any special western area. And again it is a boy—or a girl—who has a hand in the dyke, trying to save home and country and ideals. This matter has been borne in upon me "like a ton of bricks" by experiences that will hardly let me rest, day or night.

In the summer of 1947 when I became despondent about the lagging work here at Westminster Hill (Canterbury, Conn.) and wearily plodded my Sunday path to a mere handful of people, to proclaim the Word of God, and plodded home again, I faced a crisis.

I dreaded Sundays, knowing the small interest, the lean congregation, a decaying church building.

"I'd rather preach than eat!" I have often said and mean it. Give me the most savory hotel dinner and an audience of young folks and I'll take the kids and the sermon—every time! But things had got bogged down here on Westminster Hill and the Sabbath congregations were so poor that I was actually relieved when I had pronounced the benediction and gone home. Each Sunday meant simply a new attack of heartbreak.

"To be or not to be, that was the question" that faced this lordly old Pilgrim shrine built in 1770, six years before the Revolution, built by an army captain and his six sons. And it was in a climactic moment of discouragement

that I was saved, perhaps, by a boy's letter.

I have here on my desk that boy's letter. It was the voice of God to me that dark summer. The boy was no more than eleven. I had told him he ought to be my assistant pastor, because he would walk three miles to church along the dusty country roads and three miles back again.

One day, in the midst of the struggle that appeared to be weakening me, the postman dropped me a letter. The handwriting was curious. I opened the letter to read:

Dear Mr. Cleveland:

I was resting in bed thinking of the church. And if God hadn't helped the church where would it be now? I couldn't go to sleep. So I thought I'd write [sic] you a letter and express the power of God.

Sincerely yours,

Your assistant,

Rev. Robert Atkins Potter

Stoney Ledge Farm  
Canterbury, Connecticut

I looked at the enclosed large white piece of paper, printed in a boy's rugged hand, entitled, "The Present of God." He meant—"presence."

In the present day the Westminster Hill Church is great. A church one hundred and seventy-five years of age stood up through the awful things of life. Many great people have entered the church and said, "This is the Church of Tomorrow." If you think for a minute and realize what God hath done for the church and without his presence what the Church could have amounted to be. At this time we think that the church will be a great success. Think how God hath blessed the church and to keep the worship open with about ten people attending. Let us be grateful for the presence of God and that the Church may be continued to do its good.

Rev. Robert Potter

It sure was a "great" letter and I was stunned by this bolt.

Why, here was a boy who couldn't sleep, thinking about a crumbling rural shrine in which the "faith of our fathers" had been incorporated for almost two centuries.

Only heaven knows the impact of that little white bombshell from the blue and the new, sparkling horizons that glittered from a boy's thoughtful

moment. Could a kid have faith like that?

In the summer of 1950 a glorious little girl of French background, Dora Marquis, begged her father, week to week:

"Take me to Sunday school, papa. Won't you take me to Sunday school?"

It was an insistent, enthusiastic request. The father, wood-chopper, steeplejack, a soldier-vet with ten children, had no time. He kept putting her off, telling her he would take her, some day. Suddenly, in December, he felt an irresistible impulse to have her brought to the Sunday school with her little cousin.

Dora was happy, a little colorful butterfly of winter hopping gayly about the church grounds, learning the little songs and the Lord's Prayer. The second Sunday she seemed specially jovial and I heard Dora and her cousin, Peggy, giggling and hiding beneath these ancient, Puritan pews. I went over to them and told them to be reverent in the church. Dora smiled at me and I lifted her in my arms and kissed her.

That very week I returned from a wood-chopping expedition. My wife, white-faced, trembling, met me at the parsonage door.

"Hurry! Dora has been shot. Take the Holy Communion set!"

I grabbed the individual communion set and rushed to her home, two miles away—to find the dear, plump form wrapped up, covered, on the bed; she was dead. It was a terrible, grief-stricken week. The father's one solace was that he had answered her last prayer to him, to bring her to Sunday school.

"She shall be buried as near to that church as I can get her," he said, "where the steeple can fall across her grave with its shadow of the old, rugged Cross."

The father was shattered and could not even drive his car to select the lot in the cemetery; but he bought the one in the corner nearest the pulpit. I can almost reach forth a hand to touch her resting-place.

Through that child's brief but incredible ministry that father was led into

\*Minister, Church of the Broken Bell, Canterbury, Connecticut.



the full fellowship of the Christian society. Soon he was restoring the entire cemetery because little Dora was resting there and gold-leafing the Cross and painting the steeple and the church.

"I feel peace and comfort here," said this man, crack-shot in his regiment, trainer of youth, hero of America's wars.

I watched for many, many months the astonishing work of the influence of Dora. Her two brothers, stalwart youths, worked for a neighbor who needed two brawny youths to plow his land. This neighbor was slow about attending divine worship. Said the two boys:

"We'll plow your land if you'll come to church." The man raised amazed eyebrows and came to church for two Sundays, then began to lag. He failed to appear two Sundays.

"Your neighbor didn't come for two weeks," I said to Robert, seventeen-year-old brother of Dora, fighting to build her church.

"His land ain't plowed yet, either," he said sharply with a wide grin.

During the week I met the surprised neighbor. "I'll be to meeting Sunday," he told me with vim and vigor.

June, 1951, I served as state dean for the Youth Temperance Council at Outlook Bible Camp. In the midst of a gay and enthusiastic encampment three teen-agers from Thompson, Connecticut, came to me, two girls and a boy; they were Scottie, Blondie and Tom.

"We aren't having regular meetings on the hill," they said. "A man who comes up sometimes has a sick child and the church is closed. Do you think we could have a meeting? We could if we could find a preacher."

"Well, you've found one."

"We have? Really?" I was immediately beset behind and before with an inundation of challenges.

"We'll get the key and reopen the church and clean and dust it and arrange the pews. The organ is good. We'll put the news in the paper and tell the people!"

"What's the name of the church?"

"The Brandy Hill Church?"

Yes, tradition has it that many decades ago a man was carting a load of brandy up the rocky slope when two kegs rolled over the side and flowed down the path. Here I was challenged to minister at Brandy Hill at a bone-dry temperance camp. Irony of fate indeed!

I wrote Scottie within a week and she soon had Sundays dated in July and August. The Saturday before the opening Sunday service in July, Dora's father drove me up to the Thompson edifice. Where was the key? Could we get in the church? Could I get the

"feel" of the new sanctuary before Sunday? Arriving at the little, square, white church we saw a light shining at the door, doors and windows open. Inside two girls were sweeping and dusting and — singing!

Scottie's father dropped by and asked the girls if they'd like to go to town in the car and do some shopping. Answered Scottie: "Nope, we're having too good a time here!" The next day some forty people streamed into the pretty, shining interior and we had a beautiful service. Scottie and Tom took up the collection and seemed hardly able to contain their ecstasy.

While returning to Westminster from Brandy Hill we passed a proud, lordly edifice, the First Church of Christ in Killingly, on Putnam Heights. A group of us parked our cars to stare upon a great, noble shrine dying by the road.

Lathes were dropping from the graceful, colonial blinds; the steeple had an ominous split. The steeplejack who had last repaired it was Dora's father. He said his initials were up there inside the steeple; the grass was like hay in front of the door; the electricity had been cut from the box.

Said a manufacturer, with us: "You couldn't build that today for \$150,000."

Three church deacons stood at my side. We called on a house across the road.

"They have an annual pilgrimage here."

"You mean, that church is open only once a year?" I gasped.

"Yes. I went there as a kid. But it's gone now."

"Gone?" I echoed, my voice dying as in a grave.

"I'm afraid."

"Where's the key?"

I was directed down the road to an elegant mansion. A sprightly, genial elderly man answered the door.

"Could we have a look inside the church?"

"Why, of course, of course, delighted." He handed over the keys with much excitement. "It's a beautiful shrine," he said.

We knew that soon enough, as we entered and climbed the stairway to a green-white sanctuary of Pilgrim atmosphere and chaste color. It was a sanctuary that would compare, with little trouble, with any in Hartford, Providence, Boston, New York. We noticed a church marker; the church was organized in 1714. The hurricane of 1815 had smashed it and it had been rebuilt in 1818.

We gazed — long and lovingly — at the empty pews, adorned with a thousand-dollar's worth of elegant cushions. I played *Onward Christian Soldiers* on

the little, old but loud organ in the choir loft.

Three strange girls had wandered into the church while we were there. They had seen the door open and had ventured in, three little girls perhaps nine, twelve, thirteen. They lived in the neighborhood.

"I wish they had more meetings here," said one. "I'd like to come. I like this church."

Another piped: "I wish they had meetings here every month. I'd come. My mother would let me. Can't you have meetings here?"

"I hope so," I said to the girls, though admitting I had the Howard Valley Church in Hampton on my hands, as well as a church in Westminster we had saved from being sold for a chicken coop — a noble shrine where men of God had once dispensed the bread of life.

"Please do," the three girls begged. "We like it here. Try and come every month."

Wife, daughter and three deacons listened to the soul-hungry cry of the three children and looked sad and solemn. "This church ought not to be closed," I told my deacons. "What's going on? We seek to raise thousand dollar shrines and let go million dollar ones."

"Let us know what Sunday you have a meeting," chirruped the girls, who followed us back to the elegant mansion where the good lady of the place listened to my request.

"We have no audiences here," she said sadly. "Folks have drifted away."

"More can drift this way," I answered. She looked a little puzzled.

"I mean, we can bring a crowd with us, fifty or a hundred. Oh, that old church is just waiting for the sunrise! God can revive his work in the midst of the years. I'd love to preach in that historic shrine, where heroes of America lived, bled and died. It is a cradle of virile democracy."

The three girls stood beside my wife. I informed the good lady what they had said, these three, her neighbors. She smiled upon the girls and ventured:

"What Sunday would be convenient for you?"

I was reopening three other churches, but gave her my first, free Sunday afternoon.

"We will have the church ready."

The three girls glanced at each other, laughed and went scampering down the sunny road. "See you in church!" I challenged as they rushed away. They turned and yelled, "You bet!"

This was Sunday. Monday — again accompanied by Dora's father, I went for a scouting expedition into the old,

(Turn to page 14)

## CHRISTMAS VESPER CANDLELIGHT SERVICE

# "Even Unto Bethlehem"

by C. Wesley Cope\*

### Organ Prelude

"Medley of Carols"

At conclusion of prelude choir and minister take their places.

### Solo

"Jesu Bambino"—Pietro Yon

### Prayer of Invocation

Blessed be the Lord God of Israel: for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David. Blessed be the Lord God of Israel who hast given unto us a child, the prophet of the highest, to give light to them that sit in darkness, and in the shadow of death; and to guide our feet into the way of peace. All glory and thanksgiving be unto Thee for Thine unspeakable gift. Let that Light which shone upon the world long ago shine into our hearts in this holy hour that even as of old when men were constrained to seek out the young Child where He lay, so may we discover Him anew and rejoice in His living Presence. And to thy name be all honor and glory, world without end. (Choral Amen)

### I

#### BETHELEHEM

MINISTER: Let us go even unto Bethlehem, the House of Bread, the city of David, by-passed by commerce, aloof on the road to nowhere. What ancient memories crown your turrets this day, what ancient glory shines through the years? For, though thou be little among the thousands of Judah, out of thee hast come forth the Son of the Highest. What rememberest thou of that day when a new light broke forth upon thee?

### Anthem

"Christmas Dawn"—Kountz

MINISTER: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is "God with us." And Joseph went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem, with Mary his wife. And she brought forth her first-born son.

### Anthem

"Heavenly Light"—Kopylov

\*Minister, Saint Paul's United Church, Paris, Ontario, Canada. This service and accompanying sermon was used in his church last year.



From "Christmas" Augsburg Publishing Company

### II

#### THE MANGER

MINISTER: Over Bethlehem there shone a great light. The glory of the Lord shone round about. With the light there came a sign, "Ye shall find the babe wrapped in swaddling clothes lying in a manger." And Mary laid him in a manger because there was no room for them in the inn.

### Anthem

"Bethlehem"—Dickinson

MINISTER:

They borrowed a bed to lay his head  
When Christ the Lord came down  
No room in the inn! How heavy Joseph's heart beat as with weary tread

he went from place to place. No room in the inn! But Mary . . . he looked upon her and his heart bled. This night of nights and no place for his beloved and the son she was to bear. But there was a place—a stable and a manger for a bed!

### Solo

"The Little Noel"—Louis

### III

#### THE BABY

MINISTER: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Tread gently now. Pull back the curtains of the past. In the manger He sleeps.

### Anthem

"The Manger"—Kountz

MINISTER: Pull back the curtains of the past. Behold a light shineth in the darkness, the Light of Life. The Saviour is there! As you see Him, breathe a prayer, a prayer that in the inns of your hearts He may find an abiding place, that His light may shine into your hearts, that He may be with you always, even unto the end of the earth.

### Congregational Hymn

"Away in a Manger"—verses 1, 2

### IV

#### THE SHEPHERDS AND THE WISE MEN

MINISTER: And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

### Solo

"Shepherds in the Hush of Night"—O'Hara

MINISTER: Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men . . . saying, Where is he that is born king of the Jews? for we have seen His star in the east, and are come to worship him . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him.

### Male Chorus

"We Have Seen His Star in the East"—Simper

MINISTER: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

What can I give Him  
Poor as I am?  
If I were a shepherd,  
I would give Him a lamb,  
If I were a Wise Man,  
I would do my part—  
But what I can I give Him,  
Give my heart.

(Christina G. Rossetti)

#### The Offering

##### Organ Offertory

"Ave Maria"—Schubert

##### Prayer of Dedication

Come, Heavenly Child, and on this place  
Shed the sweet halo of Thy grace.  
O burning Love, O Heavenly Fire  
Consume me with Thy deep desire.

(Anna Hempstead Branch)

(Choral Amen)

##### Sermon

"Even Unto Bethlehem"†

##### Anthem

"Silent Night"—Gruber

##### Benediction

MINISTER: "The peace of the Lord Jesus Christ be with you all."

##### Choir

Hums "Silent Night, Holy Night"

—first verse

##### Organ Postlude

"Largo"—Handel

#### THE SERMON

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which the Lord hath made known unto us.—Luke 2:15

"To multitudes tormented by despair the year will bring no more blessed encouragement than the reminder at this season that Bethlehem is still there. Despite all man has done to make this a wilderness of misery and fear and brutality through his ruthless pursuit of power, for a few hours here as the year is dying the eyes of those who long for a new assurance will turn to the little town on the Judean hillside and give thanks."<sup>2</sup>

In the Revelation of St. John we find an apt description of our situation as we worship together this Christmas. "I looked, and there was a white horse, its rider holding a bow; he was given a crown, and away he rode conquering and to conquer. . . . And away went another red horse; its rider was allowed to take peace from the earth and to make men slay each other; he was given a huge sword. . . . I looked and there was a black horse; its rider held a pair of scales in his hand, and I heard like a voice . . . saying, 'A shilling for a

quart of wheat, a shilling for three quarts of barley; but harm not oil and wine.' . . . I looked, and there was a livid horse; its rider's name was Death, and Hades followed him. They were given power over the fourth part of the earth, to kill men with sword and famine and plague and by wild beasts of the earth" (Moffatt vi. 1-8). Four horses, each with their riders, each symbolic. The white horse representing a conqueror's power, for dragons were to that age what bombing aeroplanes are to our own, when war is waged upon one nation by another. The red horse suggests the bloodshed and ravages of civil war. In their train follows the black horse with famine on his back carrying a pair of scales in his hand, a grim indication of the scarceness and costliness of food with a day's wage buying but a quart of wheat or three quarts of barley. Yet amidst this famine we find the mockery of luxury. On the fourth, the livid horse, rides death and death's companion Hades, for the sufferer does not find peace when the tortured heart stops beating but must await judgment in the cheerless underworld of the dead, full of unknown terrors.

Now that vision is descriptive of so much of our life today, with its fear, anxiety, despair, misery and brutality. War and civil war, famine and death, and the haunting fear of the future are dominating characteristics of our times.

But, "let us go now even unto Bethlehem." What do we see and hear there? We hear the message of the angel. "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." That is the first message of Bethlehem—good tidings of great joy. But why should we, facing the crude and heartbreaking realities of our day find joy at Bethlehem? It is because we find more than a message there. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

Today, Bethlehem stands out in the arid, brutal, fear-stricken world like an oasis of life. For here we see God attending to man's need in the only realistic way in which that need can be met. For Bethlehem bears witness to this cardinal fact, that man's only way out of fear and anxiety, despair and brutality, is through a faith in a dynamic, living Christ, whereby man commits himself to his Way. For he is the Way, the Truth and the Life.

At the heart of Bethlehem is the gift of the only-begotten Son of God. But also at the heart of Bethlehem is the

call of the Eternal, "Come and see this thing which I have done." For while we may rejoice in this wondrous event which took place so dramatically so long ago and which reaches through the centuries to touch our age, we cannot realize its effect upon our lives, and upon the life of our nation and world, until we go personally to our own Bethlehems and see Him for ourselves, coming away from that experience rejoicing in a new vision of life which will transform us into Christ-men and Christ-women. For the Babe of Bethlehem reminds us of what God intended us to be, since in his manhood we see what God had in mind when he made man in his own image. The Babe of Bethlehem holds for us the key and the power to a new life, for in the risen and exalted Christ we have our Redeemer, our Saviour and our King.

On that silent, holy night of long ago a Saviour was born—a Saviour to deliver us from sin's dark thrall, giving life and love to all; Christ the Light of the world. In this silent, holy hour, let the Light of the World flood your lives.

#### HERE WE COME A-WASSAILING

Many, many years ago, so long ago that we cannot tell where the custom originated, it was the habit of the people of England at Christmas to go from home to home in the surrounding countryside, there to gather around huge bowls of spicy ale, and to drink to each other's good health throughout the coming year. This was known as wassailing.

For twelve days, the people mixed their bowls of ale to drink wassail with their friends.

The word "wassail" itself is simply a derivation of the Anglo-Saxon words "wes hail" which meant "be hale" or "be healthy," and it was used as any toast is used today.

There will probably never be a Christmas in England where this jolly old carol is not sung, yet we have no idea who wrote either the words or the music. Like many other customs and traditions it is just a part of Christmas!

Christmas should remind us to live at our best, to be faithful in the things of everyday so that there will be something in us of personality and character that God will be able to build into his eternal purpose. This is the type of life that Christ lived.

<sup>†</sup>The sermon follows this program.

<sup>2</sup>Editorial, "Bethlehem Is Still There." The Christian Century, December 12, 1951.

## A MIRACLE PLAY

## The Nativity

by Henry Wadsworth Longfellow

## THE NATIVITY

## A Miracle Play

## Introitus

## PRAECO:

Come, good people, all and each,  
Come and listen to our speech!  
In your presence here I stand,  
With a trumpet in my hand,  
To announce the Easter Play,  
Which we represent today!  
First of all we shall rehearse,  
In our action and our verse,  
The Nativity of the Lord,  
As written in the old record  
Of the Protevangelion,  
So that he who reads may run!  
(Blows his trumpet.)

## I. Heaven

## MERCY (at the feet of God):

Have pity, Lord! be not afraid  
To save mankind, whom Thou hast  
made,  
Nor let the souls that were betrayed  
Perish eternally!

## JUSTICE:

It cannot be, it must not be!  
When in the garden placed by thee,  
The fruit of the unbidden tree  
He ate, and he must die!

## MERCY:

Have pity, Lord! let penitence  
Atone for disobedience,  
Nor let the fruit of man's offence  
Be endless misery!

## JUSTICE:

What penitence proportionate  
Can e'er be felt for sin so great?  
Of the forbidden fruit he ate,  
And damned must he be!

## GOD:

He shall be saved, if that within  
The bounds of earth one free from  
sin  
Be found, who for his kith and kin  
Will suffer martyrdom.

## THE FOUR VIRTUES:

Lord! We have searched the world  
around,

From centre to the utmost bound,  
But no such mortal can be found;  
Despairing, back we come.

## WISDOM:

No mortal, but a God made man,  
Can ever carry out this plan,  
Achieving what none other can,  
Salvation unto all!

## GOD:

Go, then, O my beloved Son!  
It can by thee alone be done;  
By thee the victory shall be won  
O'er Satan and the Fall!

(Here the Angel Gabriel shall leave  
Paradise and fly towards the Earth;  
the jaws of Hell open below, and the  
Devils walk about, making a great  
noise.)

## II. Mary at the Well

## MARY:

Along the garden walk, and thence  
Through the wicket in the garden  
fence,  
I steal with quiet pace,  
My pitcher at the well to fill,  
That lies so deep and cool and still  
In this sequestered place.  
These sycamores keep guard around;  
I see no face, I hear no sound,  
Save bubblings of the spring,



Gedde Harmon

And my companions, who within  
The threads of gold and scarlet spin,  
And at their labour sing.

## THE ANGEL GABRIEL:

Hail, Virgin Mary, full of grace!

(Here Mary looketh around her,  
trembling, and then saith:)

## MARY:

Who is it speaketh in this place,  
With such a gentle voice?

## GABRIEL:

The Lord of Heaven is with thee now!  
Blessed among all women thou,  
Who art his holy choice!

## MARY (setting down the pitcher):

What can this mean? No one is near,  
And yet such sacred words I hear,  
I almost fear to stay.

(Here the Angel, appearing to her,  
shall say:)

## GABRIEL:

Fear not, O Mary! but believe!  
For thou, a Virgin, shalt conceive  
A child this very day.  
Fear not, O Mary! from the sky  
The majesty of the Most High  
Shall overshadow thee!

## MARY:

Behold the handmaid of the Lord!  
According to thy holy word,  
So be it unto me!

(Here the Devils shall again make a  
great noise under the stage.)

## III. The Wise Men of the East

The Stable of the Inn. The Virgin  
and the Child. Three Gipsy Kings.  
Gaspar, Melchior, and Belshazzar, shall  
come in.

## GASPAR:

Hail to thee, Jesus of Nazareth!  
Though in a manger thou drawest  
thy breath,  
Thou art greater than Life and  
Death,  
Greater than Joy or Woe!  
This cross upon the line of life  
Portendeth struggle, toil, and strife,  
And through a region with dangers  
rife  
In darkness shalt thou go!

## MELCHIOR:

Hail to thee, King of Jerusalem!  
Though humbly born in Bethlehem,  
A sceptre and a diadem  
Await thy brow and hand!  
The sceptre is a simple reed,  
The crown will make thy temples  
bleed,  
And in thy hour of greatest need,  
Abashed thy subjects stand!

## BELSHAZZAR:

Hail to thee, Christ of Christendom!  
O'er the earth thy kingdom come!  
From distant Trebizond to Rome  
Thy name shall men adore!  
Peace and good-will among all men,  
The Virgin has returned again,  
Returned the old Saturnian reign  
And Golden Age once more.

## THE CHILD CHRIST:

Jesus, the Son of God, am I,  
Born here to suffer and to die  
According to the prophecy,  
That other men may live!

## THE VIRGIN:

And now these clothes, that wrapped  
him, take,  
And keep them precious, for his sake;  
Our benediction thus we make,  
Nought else have we to give.

## Story of the Play

This play has been picked from the  
larger work, The Golden Legend. It was  
originally written in Latin in the thir-  
teenth century by Jacobus de Voragine, a  
Dominican friar who afterward became the  
Archbishop of Genoa. Mr. Longfellow's  
translation and arrangement softens and  
refines the original which might prove too  
rough for modern ears.

The miracle plays had an important  
part in the program of the medieval  
church. There has been some experiments  
to revise them. We think that this little  
one will make an attractive presentation for  
the Christmas season and introduce to  
your congregation the theme of miracle  
and morality plays once so popular.

There is an opportunity here to use  
imagination and ingenuity. We would sug-  
gest that interest might be brightened if  
a costumed chorus, representing a group  
of the thirteenth century, would take the  
stage between scenes and sing the  
earlier Christmas carols such as "Gentle  
Mary Laid Her Child Lowly in a Man-  
ger," "God Bless You Merry Gentlemen"  
and "Infant Holy, Infant Lowly." Words  
for some of these carols will be found in  
other pages of this issue.



(She gives them swaddling clothes,  
and they depart.)

#### IV. The Flight Into Egypt

(Here shall Joseph come in, leading  
an ass, on which are seated Mary and  
the Child.)

MARY:

Here will we rest us, under these  
O'erhanging branches of the trees,  
Where robins chant their litanies  
And canticles of joy.

JOSEPH:

My saddle-girths have given way  
With trudging through the heat to-  
day;

To you I think it is but play  
To ride and hold the boy.

MARY:

Hark! how the robins shout and sing,  
As if to hail their infant King!  
I will alight at yonder spring  
To wash his little coat.

JOSEPH:

And I will hobble well the ass,  
Lest, being loose upon the grass,  
He should escape; for by the mass,  
He is nimble as a goat.

(Here Mary shall alight and go to  
the spring.)

MARY:

O Joseph! I am much afraid,  
For men are sleeping in the shade;  
I fear that we shall be waylaid,  
And robbed and beaten sore!

(Here a band of robbers shall be seen  
sleeping, two of whom shall rise and  
come forward.)

DUMACHUS:

Cock's soul! deliver up your gold!

JOSEPH:

I pray you, sirs, let no your hold!  
Of wealth I have no store.

DUMACHUS:

Give up your money!

TITUS:

Prythee cease.  
Let these good people go in peace.

DUMACHUS:

First let them pay for their release,  
And then go on their way.

TITUS:

These forty groats I give in fee,  
If thou wilt only silent be.

MARY:

May God be merciful to thee  
Upon the Judgment day!

JESUS:

When thirty years shall have gone  
by,

I at Jerusalem shall die,  
By Jewish hands exalted high  
On the accursed tree.

Then on my right and my left side,  
These thieves shall both be crucified,  
And Titus thenceforth shall abide  
In Paradise with me

(Here a great rumour of trumpets  
and horses, like the noise of a king  
with his army, and the robbers shall  
take flight.)

#### EPILOGUE

In the after part of the day  
Will be represented another play,  
Of the Passion of our Blessed Lord,  
Beginning directly after Nones!  
At the close of which we shall accord,  
By way of benison and reward,  
The sight of a holy Martyr's bones!

### The Kids Fight

(From page 10)

ancient township of Woodstock, where  
the Rev. John Eliot had organized a  
village of Praying Indians. Not too far  
away from that sacred spot I sighted  
another closed, dejected-looking shrine,  
grass uncut, a sense of loneliness and  
dereliction enclosing it.

We got a key across the road. We  
entered the pretty, little, cream-white  
West Woodstock Congregational  
Church. It had been closed many weeks.  
The pastor, a godly man, ill and unable  
to preach, with two churches on tired  
shoulders, had been unable to find  
proper helpers.

An aged lady in the parish said some  
leaders wished to close the shrine; there  
were too many in the town; she was  
eighty-one and her voice trembled.

"Better see the pastor," she said  
when we spoke of opening the shrine  
some fine afternoon.

We drove some four miles to the pas-  
tor's home and in transit discussed the  
handsome interior of this white shrine  
with its electric organ, stained glass  
windows, Sunday school rooms, kitchen,  
modern conveniences. It couldn't be  
built and outfitted for \$100,000.

A pleasant hour was spent with the  
pastor of East and West Woodstock,  
the Rev. Henry D. Baker. He was not  
too ill that day to come into the sitting  
room and talk. We spoke about the  
electric organ. His eye beamed and a  
new flood-tide of color inundated his  
pale, suffering cheeks.

"My young people got that for me,"  
he said proudly, his thin, emaciated  
body arching forward in the big chair,  
lean legs resting on an ample ottoman.  
"You mean, the young people got  
you an electric organ?" I echoed,  
amazed.

"They sure did, Cleveland. My boys  
heard of a church getting a new Ham-  
mond organ and the officers were won-  
dering how to dispose of the old one.  
So the boys got together, went to the  
officials of the other church and told  
their story. We had no electric organ  
here. Could we have it? The other  
church leaders were thrilled by the  
urgency of youth.

"Will you take it down, truck it  
away and set it up in good condition?"  
my boys were challenged.

"Course we will!"

The pastor laughed: "And the boys  
showed them what they could do. The  
young people did it all, took down that  
organ, trucked it to my church and set  
it up and gave it—to the church."

"It's sweet-toned and easy on the  
ears," said Dora's father. "He is right,"  
enthused the radiant pastor. Looking  
me straight in the eye while his good

wife smiled and nodded approbation,  
Pastor Baker said to me:

"Yes, we got to keep that organ play-  
ing. We can't break faith with the kids.  
Cleveland, you can hold meetings in  
the sanctuary whenever the Spirit  
moves you. Hold them to your heart's  
content. I hope to be better. Mean-  
while, the sanctuary is open to any  
man of God. Use as you desire." We  
left the trim, silvery cottage with the  
good man's blessing.

I returned home with the words burn-  
ing in memory—the kids fight for their  
faith! Indeed they do, right here in  
Windham County, as all over this great  
nation. It is we, their elders, who fail  
them; not these, who fail us! As Eliza-  
beth Barrett Browning wrote:

Do you hear the children weeping and  
disproving,

O my brothers, what ye preach?  
For God's possible is taught by his  
world's loving,  
And the children doubt of each.

I wonder if our church executives and  
big bosses lay awake at night, as did  
an eleven-year-old boy, hearing the cry  
of a threatened shrine, or hear the call  
of little Dora, the prayer of teen-agers  
for decaying meeting houses where once  
the faith of the fathers was dynamic  
and decisive? Do we see the pretty  
little shadows of three girls that ex-  
press hunger for the everlasting music  
of religion? Do they hear the rumbling  
truck-wheels as youths direct an organ  
to the noble shrine of their forefathers?

Do our hearts fail to burn within us  
as these kids—travelers on life's dusty  
roads of today, many years beyond  
Bible times—walk and talk with us  
along the way?

#### APPROACH TO CHRISTMAS

Almighty God, the Light of the  
World, who at the birth of Thy Son  
didst break up the moral darkness of  
the world, mercifully regard Thy chil-  
dren as we gather to seek Thy blessing,  
to implore Thy pardon, and to remake  
our peace with Thee. Prepare us for  
the mystic experience of Christmas.  
Enable us to draw close to each other  
in Christian sympathy and understand-  
ing. Attune our hearts that we may  
hear the angels' song. Sensitize us to  
the wonder of Thy presence, and find  
us O God, as we lift our hearts to  
Thee. Through Jesus Christ our Lord.  
Amen.

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## A CHRISTMAS CHORAL SERMON

## "Angels We Have Heard on High"

by Hobart Mitchell

Carol:

Angels we have heard on high,  
Sweetly singing o'er the plains,  
And the mountains in reply,  
Echoing their joyous strains.  
Gloria in excelsis Deo.

Shepherds, why this jubilee?  
Why your joyous strains prolong?  
What the gladsome tidings be  
Which inspire your heav'nly song?  
Gloria in excelsis Deo.

Come to Bethlehem, and see  
Him whose birth the angels sing;  
Come, adore on bended knee  
Christ the Lord, the newborn King.  
Gloria in excelsis Deo.

OUT of the stillness of Christmas Eve come the carols of the people of all Christendom, filling the night air with cheer, recalling the music of the angels over Bethlehem, honoring the cradling of Jesus in the manger among the lowing animals.

The carollers sing at the lighted windows their songs of gladness and joy in many lands on this evening. They sing beneath the December sky that held the Star of Bethlehem and seek by their act to draw all men to stand in awe in the circle about the manger cradle, to kneel in exaltation with the shepherds there, close to the Mother and Joseph and the infant Christ.

Christmas, though it is much debased and secularized today, is still a time of wonder and quiet, still a time when the remembered happening of the nativity has power over us, cluttered as our lives are with distractions, torn and pulled as we are by the desires and demands of material existence. A kindness and momentary warmth floods up from the people in Christian lands as Christmas nears. Out of the hush that comes within us, out of the stilling ef-

## This Is an Experiment

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fect of the memory this feeling swells up in us. We are heartwarmed by the beauty and lovingness of the time, by the spiritual nature of the event, and we respond. We become willing for the moment to greet others, to give and do for others, in open friendship.

How great would be the joy, how wonderful the change upon earth, if one year that moment of loving kindness was held alive in the hearts of the people, did not die with the passing of the season! Each year the season offers to our hearts again that warmth. Each year the carollers bring us again the carols of friendship. They offer each home, each person the chance to feel the love of mankind that is imbedded in the memory of Christ's birth. They express that friendship themselves as they go from home to home in the silent night, singing.

Carol:

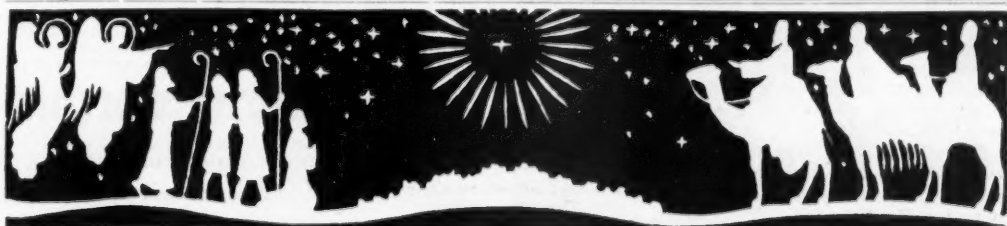
Lay down your staffs, O shepherds,  
leave your sheep!  
From hamlets come, your flocks will  
quiet keep;  
Come, weep no more; your souls with  
joy renew.  
Come, hasten to adore the Christ who  
comes to comfort you.

There you will see Him lying in a stable,  
An infant poor and languishing and feeble;  
O wondrous love of Him, our faithful Shepherd,  
Who comes that we might live! He is the faithful Shepherd.

We deck the day of Christmas with carols. We feel the joy of the season. We even gain a momentary warmth for our spirits. But beyond all this lies a deeper significance to Christmas which we seem to miss. For in this festival we are celebrating the fact of the existence of the Divine Spirit in the human spirit. We are remembering the birth of God in man. Jesus was a spirit fully infused, controlled and obedient, a man filled with God.

It is natural for us to be moved by the story of the nativity, to see the human picture of the infant Jesus surrounded by his family and the shepherds. That is the reality which has existed for us all our lives, which we have relived each year, which has been impressed upon our minds by countless carols and pictures and pageants. Many of us go beyond this in our memory to see Jesus as the babe who was to grow up to be the Man of God, the Christ. But deeper still is this fact of Jesus as a man infused with the spirit of God, as the channel through which God expressed himself upon earth among men.

We see Jesus as our teacher and leader, but we are inclined to think of him as different from us, apart from us. We are awed by his figure in the gospels. His great works, the wisdom of his teachings, the purity and spiritual focus of his living, all are vastly different from anything we have experienced or seen among people in our life.



Gedde Harmon

We feel in his life the motivation of the spirit of God, while rarely do we feel that motivation in ourselves or in those about us.

But we forget what it is perhaps more important for us to remember: our kinship with him, our common manhood. Whereas Jesus was filled with the spirit of God, we, too, have within us the same Divine Spark as he. Whereas in Jesus there was the inner light and infusion of Divinity, deep within us is this same inner light of God. This spark has always been in us. It was in us at birth. It is in the children we bear—waiting only for our attendance, waiting only for us to focus upon it. It is the spark that can grow to fill us and transform us, and in our children it is the spark above all else that we should tend and nourish.

We are like the shepherds who came to worship at the manger cradle in the starlit hours of Christmas Eve; but still as we kneel there before the Holy Child, we must remember that like him, we, too, have within us the spark of God.

Carol:

While by my sheep I watch'd at night  
Glad tidings brought an angel bright:  
How great my joy, great my joy!  
Joy, joy, joy! Joy, joy, joy!  
Praise we the Lord in heav'n on high.  
Praise we the Lord in heav'n on high.

There shall be born, so he did say,  
In Bethlehem a child today:  
How great my joy, great my joy!  
Joy, joy, joy! Joy, joy, joy!  
Praise we the Lord in heav'n on high.  
Praise we the Lord in heav'n on high.

There shall he lie in manger mean,  
Who shall redeem the world from sin:  
How great my joy, great my joy!  
Joy, joy, joy! Joy, joy, joy!  
Praise we the Lord in heav'n on high.  
Praise we the Lord in heav'n on high.

Lord, evermore to me be nigh,  
Then shall my heart be fill'd with joy!  
How great my joy, great my joy!  
Joy, joy, joy! Joy, joy, joy!  
Praise we the Lord in heav'n on high.  
Praise we the Lord in heav'n on high.

Jesus tended God's light in his spirit well. During his growing years in Nazareth, his absorption in God and his focus upon his mission must have developed through long hours of prayer and study and quietness, for when he went to the river Jordan to be baptized by John and to begin his work, he was fully obedient to the Spirit of God within and was prepared to embark upon his mission.

From that moment, nowhere in the gospels does Jesus indicate any doubt as to his mission or his course in pursuing it. The forty days of temptation in the wilderness tested his firm-

ness as an instrument of God. Thereafter he moved among the people from place to place, teaching. As the hatred of the Pharisees and high priests rose against him, as the climax approached and the end became more and more inevitable, he showed not the slightest wavering. Even in that last desperate moment in the Garden of Gethsemane when his pressed and tired spirit prayed that the cup might be taken from him, there still was no hint of flight, no thought of acting to save himself. To oppose God's will as it manifested itself was unthinkable. Jesus had focused upon the light of God within until it filled him completely.

So at this Christmas time, it is for us to go through and beyond the passiveness of worshipping Jesus as the child of God to the activeness of following his example. Let us first understand that we, too, have within the same spark of the Divine Spirit and that we, too, are called to focus our lives as Jesus did upon that inner core of God. Then it is for us to embark more and more upon the path of spiritual living which Jesus taught and lived—to let ourselves be slowly transformed through prayer and study and the relaxing of our self-centered focus until the light of God within strengthens to fill us.

This season of joy that celebrates the fact of the spirit of God dwelling in man should make us aware of our destiny and turn us from our materialistic focus to seek the light within and to become instruments for God's use on earth. Even as the kings of the Orient brought gifts from their store, we at this time can give ourselves, can dedicate ourselves in prayer to this spiritual task.

Carol:

O Holy Child of Bethlehem,  
Who walks the streets tonight,  
I stretch my arms in eagerness  
And light my candlelight.

Here in my little room I place  
My flame upon the sill  
And watch in breathless quietness  
Snow falling white and still.

My heart is tuned to mystery  
And reverence fills my soul;  
Time ceases, and the centuries  
In silence backward roll.

I kneel before a cradle bed  
In humble oxen stall,  
Awile the light of all the world  
Comes flooding over all.

Thine is the ceaseless mystery  
That ages cannot dim,  
For Thou art born anew each year  
To all who worship Him.  
O Blessed Baby, Christ-Child sweet,  
I pray Thee, see my light.  
O walk into my eager heart,  
And be my guest tonight.

Christmas is the time for joy, for deep meditation and quiet, for self-dedication. And when we, like the kings of the Orient, can bring to this season and to the cradle manger our life as our gift to be committed to the spirit of God that infuses us all, then will Christmas take on its full meaning.

In our celebration of this festival, Jesus is both the symbol and the example. It is for us to learn to live as he did, to focus upon the Spirit within as he did. It is for us to carry out the spiritual mission that is implicit in our lives as he did.

We do not have the great mission that Jesus had to perform, but within the realm of our present lives and talents, each of us has a vocation and a task, a mission wherein the intent and work of God will be done on earth through us.

We may not now be aware of our mission. But as we turn to focus upon the light of God within, it will gradually be made clear to us. When through quietness and prayer and through acquiescence to what comes to us each day, we allow ourselves to be altered in our conduct and hewn into his instruments, then will the mission of our lives be quietly given to us. We can be sure that it will have nothing to do with personal and self-centered success in the world. Yet as we carry it out, we shall gain from it the steadfast happiness and inner peace which can be gained in no other way. By giving ourselves over in quietness and humility to be channels for God's use on earth, we shall attain the sense of fulfillment for which all men hunger.

Let us be moved to this tremendous act of turning to the light of God within by the example of the Holy Child who was lowly born, completely submissive to God's leadings, and triumphant. For only when we do this, can we hold in our hearts the warmth and love of Christmas through all the year. Only then can the growing realization of our real destiny come to us and change us and change the world about us. Only then can the angelic singing of the heavenly host fill our spirits forever with music unceasing.

Carol:

Hark! What mean those holy voices,  
Sweetly sounding from the skies?  
Listen to the wondrous story  
Which they chant in hymns of joy.

Glory in the highest, glory,  
Glory be to God most high.

Let us learn the wondrous story  
Of our great Redeemer's birth.  
Alleluia, Alleluia,  
Alleluia to God most high.

Glory in the highest, glory,  
Glory be to God most high.

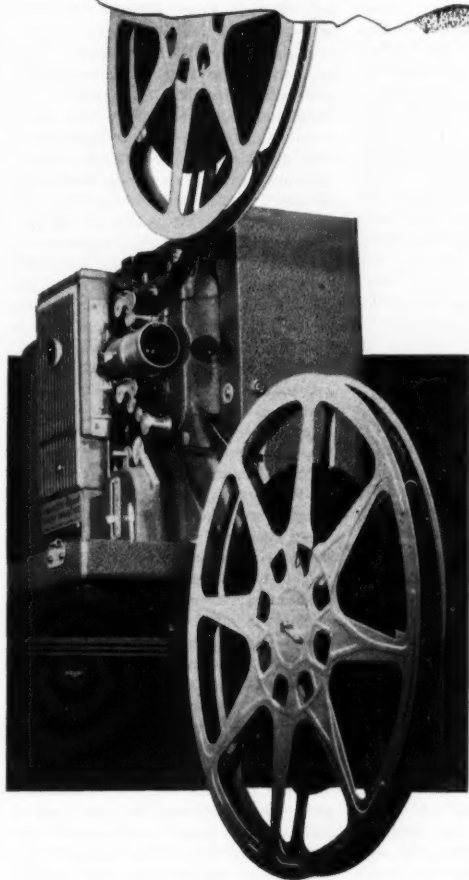
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## The Caravan Returns to Bethlehem

*A Sermon by Clifford O. Simpson\**

THE first caravan to Bethlehem followed the star across the desert and found the Christ Child. From that first Bethlehem has spread out across the world circles of love and truth and beauty. One of these circles reached Great Britain, helping in 1247 to found St. Mary's of Bethlehem Hospital for the mentally deranged. Across the years as people referred to this hospital, it gradually was called "Bethlehem" and then shortened to "Bedlam." So you have the strange corruption of the word "Bethlehem" into "bedlam" whose meaning is noise, confusion or unreason. This development moves like a parable of history which first worshipped at the manger of Bethlehem and then moved into "bedlam" full of sound and fury signifying nothing. My prayer is that at this Christmas season the caravan of contemporary American living can forsake bedlam for Bethlehem. Let us see how we can return on this caravan to Bethlehem.

### From Bedlam of Things to Bethlehem of Relations

In the first place, I suggest that we forsake the bedlam of things for the Bethlehem of relations. You and I have accomplished many things with our hands. We have built up a civilization of gadgets and materialism so wonderful that it has blinded us to the deeper reality of relationships. Not only are the mental hospitals filled but pressure is continually applied upon legislative groups for more money for this purpose. The inmates are depressed and sick, immature and irrational. Much of their inability to carry on lies in over-concern with things and under-concern with relationships. To too many of us life consists in the collection of things and then in their rearrangement. If, in the last analysis, that is the final good then the universe is impersonal. The only result of that view is rightly despair and bedlam. For when we die, someone else comes along and rearranges our things. I contend that the only cure for this disease is joining the caravan to Bethlehem.

We will not only find there the main reason for living, but also there is the only place we can find "great joy." This

joy issues from a double relationship—up to God and out to others. Certainly in that Bethlehem scene we can find portents of the divine in the appearance of the angels, the shining star, the heavenly choir, singing "Glory to God." These tell us that ultimately the final authority of the universe is not legal or impersonal but personal and loving.

Look also at the Holy Family. That too is a relationship—father, mother and child. The gifts brought that first Christmas were tributes to that relationship. Too often in our families we give gifts in order to hold the family together rather than giving them as a result of that loving relationship. At the manger we see that love, tenderness, compassion, purity, innocence—all these are basic to life. The Bible says "Love God and man." The angels sing "Glory to God and peace among men." There is the principle of our dual relationship. Let us consider three areas of modern living a more specific application.

One of these is the matter of neatness in the home. Or, we can call it the arrangement of things. Which is more important—that you have within your home an easy relationship, a relaxed atmosphere or all things in their exact place just like a museum? Which is more important in your Christmas preparation—happy children fixing the tree or a perfectly decorated Christmas home with sulky children in the corner completely unrelated to the parents? Obviously, there is no blueprint for these family relationships. I am simply pleading now for children and parents to shift their emphasis from things, whether giving or receiving, to the basic relationships between parents and children, brothers and sisters, husbands and wives. During the past year I have had two young people come to me, one saying, "I hate my parents"; the other said, complaining, "My parents have no time for me." What tragic words! What bedlam! What insanity in human life! Relationships versus a museum, neatness versus relaxed and loving people with the home—which shall it be? Seek then consciously the caravan that returns to the "Bethlehem of relationships" forsaking the "bedlam of things."

A second area is that in which we try to prove ourselves. We are always

\*Minister, Center Congregational Church, Manchester, Connecticut.



measuring ourselves by other people, trying to justify our actions, trying to prove that we are somebody, or in the right. Christmas is a family time and many of us are returning to the scenes of our childhood, hoping to prove ourselves to somebody. Do you hope to prove yourself to the school bully who blacked your eye some years ago? In spite of that defeat you have now made your mark in the world. Are you trying to prove yourself to the girl who said "No"? In spite of her "no" you have made something of yourself and arrived at last. Or are you trying to prove yourself to your brother or sister, father or mother, and, if so, what kind of proof are you offering: the car you drive, the coat your wife wears (perhaps mink), the extravagance of the gifts you are giving, the quiet allusion to your salary, to your home, your position in life, or what? If it is any one of these things, you are wandering in the maze of bedlam rather than seeking the Bethlehem of relationships. Peace and joy are in relationships and not in things. How much better to show the relationship of love between husband and wife, or child and parent. Yet by a strange paradox of Christian living, the closer you come to Bethlehem the less right you feel you have to be proud and boast of these relationships. The humility that boasts about itself is not humility. We rejoice, however, that we have experienced relationships of love and thoughtfulness for these are the ends of life, and these are the purposes for which we were created. So as our families come together, let us not try to prove anything but seek to restore the relationships.

Now, again the mark of this insane world is the assumption that security is more important than tenderness. That early Bethlehem scene was marked by tenderness and love but no security. The Holy Family found no room at the inn and shortly were to flee for their very lives to Egypt. There was no security as we think of it at that first Christmas but there was love and tenderness. A professor some years ago told me about a pathetic student of his he met in the lobby of a New York hotel. He was there alone at Christmas time. He had been heaped with gifts by his parents—they had guaranteed him security. He was living in the hotel and was to have food, warmth and clothing—all the security he needed. But his father was hunting big game in Africa and his mother was on her second honeymoon in Bermuda. What a pathetic bedlam of security without the Bethlehem of tenderness!

Let the caravan then return to Bethlehem. Let the lover say to his beloved, "I love you," and say it tenderly and sincerely. Let the husband say to the wife, "Thank you for all you've been to me." Let the husband write a letter that the wife might find in her bureau drawer expressing some of the tenderness and love of the years gone by. Let us get over "this taking for granted attitude" and in its place put one of tenderness and love. Now indeed the caravan begins to turn from the insanity of bedlam to Bethlehem.

#### From Bedlam of Glamour to Bethlehem of Beauty

In the second place, one of the contemporary sins of American life lies in its worship of glamour. So I suggest that the caravan forsake the bedlam of glamour for the Bethlehem of beauty. The word "glamour" means "some magic influence," "some bewitching enchantment," "some charming quality that lures us on." Technically, it means "that which is alluring and often with an illusion of charm." We use this word to sell perfume—and everything else. Actually, modern advertising has gone mad over the glamorous American girl. "Gone mad" is just another phrase for insanity or bedlam. There is some basis in fact for the importance of glamour because it is related to the sex drive and that is very fundamental in daily living. But our sin arises when we claim as the main theme in life that which is only a part.

In a recent article named "The Goddess of Glamour" we can see the beginning of this—the setting up of glamour as the one great God to whom we bow down and worship. In other words, the main objective of living is to be glamorous. Perhaps you think this is extreme. Let us look at modern living.

The standard prototype is a young girl, very attractive, who knows how to dress and how to walk along the street. The little girl growing up puts on high heels and lipstick just as soon as she can to be like her. That, in a sense, is ludicrous. But at the other extreme when women are long past that stage it becomes tragic. They look back with longing and try again to be kittenish and glamorous. It is even more tragic when old men turn their heads at every passing female and go crazy over this type. It is even more insane when young men turn their backs on girls who love them that they can be seen in public with this type of women. I know husbands who have stolen to keep their wives glamorous and I know other men who have forsaken their wives in order to con-

## A PARSON PONDER'S



Have you ever thought of the strange and checkered history of words? Once highly regarded and associated with the best people, a term can fall into bad company and never regain its reputation.

"Distinction" once carried a high-bred air but now it has fallen into disrepute.

"Discrimination" could assume the place made vacant by "distinction". To be called "discriminating" is to be numbered among the elect. Every heart beats to that phrase and there are good reasons for the satisfaction enjoyed by this tribute.

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quer this kind of women. I am not overemphasizing this particular thing. I know whereof I speak. It is not just in high society in New York for it is going on here in Manchester. The caravan must turn back to the worship of beauty. As the Bible says, "Worship the Lord in the beauty of holiness." For beauty and holiness go together. The philosopher, the theologian, the Christian says that which is beautiful is ultimately holy and that which is holy is ultimately beautiful. In other words, life is a unity.

I remember in college arguing with other students and professors about the lives of the poets. They justified the immorality of the poets by the beauty which flowed from their pen. Beauty is not an independent quality, but is always related to holiness. The greatest art centers in the Madonna and the Mother and Child, the relationship of God to man, and man to man. The Holy Family stands as a symbol of these relationships, of the importance of goodness and truth and beauty and their essential dignity. So kneel, my friends, at the manger and worship the Lord in the beauty of holiness.

Even the judges at that most American of American episodes—the choosing of Miss America—now require more than sheer physical beauty. There can be no scandal and there must be some artistic quality added as the drama, singing, dancing or acting. Beauty is not enough.

Do you have a beautiful wife? Whose tongue is continually chasing you around the house all day? Beauty is not enough! Let us not deny its importance—and I think this might be good advice. Do not ever marry for beauty alone. But just because she is beautiful don't turn her down.

We export this insanity, too. We try to sell nylons instead of democracy behind the Iron Curtain. The stuff we send in our films is just part of the tripe that is making for misunderstanding among the nations. Our country is founded on certain principles. We do not object to beauty but our denunciation comes when we enthrone glamour as our God, before which all else must be sacrificed. The only object worthy of such devotion is the Christ Child before whom we kneel and worship in the beauty of holiness.

#### From Bedlam of Self-Will to Bethlehem of Self-Control

And in the third place, let us turn our caravan from the bedlam of self-will to the Bethlehem of self-control. Insanity is very unpredictable. I quite frequently have someone come and say, "I can't understand why so and so acts

that way." That's very obvious. Because insanity means "unreason" and if something is unreasonable how can reason understand it? Self-will is unreason or unreasonable. Each one goes his own way without reference to others, to justice, or to any principle. During the war there was a cartoon that showed a great truck with four different steering wheels and Roosevelt, and Churchill, and Stalin and Chiang Kai-Shek all trying to drive that truck. Now you don't have four steering wheels on any one vehicle, but often in one family you will find four strong wills going in different directions.

"I want what I want when I want it—and I demand it now," a person shouts. "I'm not going to be stopped by that wall" and so willfully he turns his new motor vehicle full speed right into it and smashes himself in his machine. Such is the insanity of self-will. Acting on impulse, alone, he is governed only by temper and the desire of the moment. Pushed to extremes this self-will becomes "delusions of grandeur." Herod had just that. At that first Christmas we can see the horror of self-will. He was king. He wanted to be worshipped. He made a bargain with the Wise Men that he might come and worship the Christ Child too. They went home by a different way. And then we read that he was mad—the Bible says, "Herod was wroth." He lost his self-control and sent his minions down to Bethlehem. They slaughtered every child under two years. Sin always brings some kind of tragedy. Self-will is sin and that brings evil. There is always a price to pay.

Here is a child cutting paper dolls. Suddenly she strikes out against her brother and he loses his hearing for life. Here are two people playing in the backyard together and one in a fit of anger flings a stone and blinds the other. What a price to pay for a fit of temper! A husband angered at his wife's nagging goes out and has an affair with another woman. What a terrible price to pay for a moment of self-will! Or a woman in anger says, "I'm going to do so and so" and then commits herself to a line of action which she regrets the rest of her life.

Sometimes self-will is not all temper. It is cold and calculated, and relentlessly moves on exalting the ego. All of us are tinged with that sin. All the world is besmirched with some kind of self-will. The only beacon in this dark world of selfishness is, of course, Jesus Christ the Babe of Bethlehem and it is time for us to return to discipline and to self-control.

Here too is the secret of living—"not my will but thine be done," as said Jesus in Gethsemane. Too many sentimental Christians want Christmas without Gethsemane and Calvary. Without them Christmas is just sentimentality, but with them it is a matter of life or death. It is the answer to "what is God like?" and "what is man to become?" "God so loved the world that he gave." And in that act of self-discipline Christ came as a Babe to Bethlehem and thirty-three years later died. So at thirty-three did Alexander, the conqueror of the world, die. Listen to a poet contrast self-will and self-discipline:

Jesus and Alexander died at thirty-three.

One lived and died for self; one died for you and me.

The Greek died on a throne; the Jew died on a Cross;

One's life a triumph seemed; the other but a loss.

One led vast armies forth; the other walked alone.

One shed a whole world's blood; the other gave his own.

One won the world in life and lost it all in death;

The other lost his life to win the whole world's faith.

Jesus and Alexander died at thirty-three.

One died in Babylon; and one on Calvary.

One gained all for self; and one himself he gave.

One conquered every throne; the other every grave.

The one made himself god; the God made himself less;

The one lived but to blast; the other but to bless.

When died the Greek, forever fell his throne of swords;

But Jesus died to live forever Lord of Lords.

Jesus and Alexander died at thirty-three.

The Greek made all men slaves; the Jew made all men free;

One built a throne on blood; the other built on love.

The one was born of earth; the other from above.

The one won all this earth, to lose all earth and heaven;

The other gave up all, that all to him be given.

The Greek forever died; the Jew forever lives.

He loses all who gets; he wins all things who gives.

Charles Ross Wedg

So our caravan winds across the desert, stumbles over stones in the darkness, sometimes in the sandstorm of life, sometimes mad with thirst, if this caravan of American civilization would forsake this bedlam of things, glamour, and self-will, let it turn from this insane living towards a Bethlehem of relationships, and beauty and self-discipline. And as we do so, the water of

(Turn to page 23)

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# When Christmas Comes

*A Sermon by Henry H. Schooley\**

*In him was life; and the life was the light of men.—John 1:4.*

THERE has been surging through my mind this holiday season these words of the poet, "When winter comes, can spring be far behind?" Just why that poetic gem should be reverberating through my mind at this particular time of the year I had not quite been able to understand. But now, I think, I know. The season of winter and Christmas emerge on the chart of time so close together, winter beginning on the twenty-second of December and Christmas only three days later by tradition. So it would be altogether appropriate for us to paraphrase, would it not, those words of the poet and say, "When winter comes, can Christmas be far behind?"

It is significant that when the days are shortest, and therefore light is at its lowest ebb in the world, we should commemorate the memory of him whose birthday was epitomized by light: An unusual star in the heavens and a halo above his head. Well, indeed, might the writer of the gospel of John exclaim, "In him was life; and his life was the light of men."

Not only did Jesus' birth come when the sunlight was at its lowest, but also when man's soul light was dimmest. Everywhere Roman legions were arrogantly imposing Caesar's will on all whom they conquered and ruled. Indeed, Roman tyranny and taxation were the cause of Joseph and Mary's visit to Bethlehem at the time Jesus was born. Jewish religious leaders were more concerned with the antiquity of their faith than with its spiritual vitality. Bribery and debauchery were the order of the day. And everywhere the Hebrew people felt the over-brooding shadow of despair and anxiety born out of privation and uncertainty.

In short, it was a time when faith was low and hope was dim. Such was the dark, grim world into which Jesus was born. When we pause to remember this background we begin to understand the significance of the words which heralded Jesus' birth, "Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a saviour who is Christ the Lord."

How, then, shall we greet this Christmas in our minds and hearts in this



Gedde Harmon

year of our Lord, nineteen hundred and fifty-two.

When Christmas comes, let us, first of all, remember that it marks the birth of the Prince of Peace. Now note I did not say the birthday for that is open to question, but the birth of the Prince of Peace. In the mad scramble for the material things of this world which have so much commercialized our modern Christmases I'm afraid we are all too apt to forget the Christ in Christmas. Some observing soul has estimated that we Americans spend so much of ourselves buying for Christmas that we have sold ourselves out by the time Christmas rolls around. People in their hectic rush of shopping let swinging doors slam into other people's faces. Christians jostle and stam pede other Christians for seats on cars and buses, and faces erase their smiles for frowns, and words of kindness for those of sharpness and bitterness. Verily, Advent can be more like a time of waging war than making ready to welcome the Prince of Peace. So the exhausted parent was right who prayed, "Forgive us our Christmases as we forgive those who Christmas against us." Amidst all the traffic of our ways we lose sight of this sublime truth expressed by Christina Rossetti:

Love came down at Christmas,  
Love all lovely, love divine;  
Love was born at Christmas,  
Star and angel gave the sign.

Years ago, there was a long war between England and Wales. The Welsh

people were fighting to throw off the English yoke. By and by the King of England became tired of the fighting and suffering. So he sent ambassadors to offer the Welsh people peace. He promised them that if they would lay down their arms he would give them as their ruler one who was born in Wales and could speak no word of English. The Welsh people agreed, saying to themselves, "Why that is just what we are fighting for." The King of England then presented to them his own infant son, born in the Castle of Carnarvon in Wales only a short time before. The child, though Welsh by birth and being an infant, could not speak at all, was nevertheless of English royal blood.

Notwithstanding, the Welsh people kept their part of the agreement, admiring the king's rare wisdom and wit. And so to this day the heir of the British crown has been called the Prince of Wales. But on that first Christmas of the long ago God gave to the world a son so matchless in the spirit of purity and humility that ever since he has been known as the Prince of Peace. That is the central fact of Christmas. Let us not forget it now in all of our hustle and bustle, and then we won't forget it when Christmas comes. Instead, we shall be led to pray with Philip Brooks,

O holy child of Bethlehem  
Descend on us, we pray,  
Cast out our sin and enter in,  
Be born in us today.

Finally, when Christmas comes, let us remember that it marks not only the time when the Prince of Peace was born in the world, but also the time when his peace must be reborn in us. In a very real sense Jesus' admonition to Nicodemus ought to be the experience of many at Christmastide. Christmas is simply not Christmas unless it sets our heart atingle with new life and love. We, too, need to say, as did the wisemen of yore, "Let us go even unto Bethlehem and see this thing which has come to pass."

In this one respect, at least, the first Christmas was like our present time. There was a great housing shortage in the holy land; inasmuch that there was no room even in an inn for a child-expectant mother. That inn will ever be symbolical of many human hearts which have become so full of frivolity and callousness that not even the spiritual radiance of God's "unspeakable gift" to the world could find entrance to and lodge in their minds and hearts.

Christ's birth, aside from the historical fact that it divided all time into B.C. and A.D., was the most momentous event in history. Announced by an angelic messenger with the words,

\*Minister, Church of the Mediator, Providence, Rhode Island.

"Behold, I bring you glad tidings of great joy which shall be to all people," and heralded by an angelic host singing, "Glory to God in the highest and on earth peace good will toward men." And yet, imagine it, if you can! So far as we know all that heralding and singing was not even heard by a single person in the inn of Bethlehem which was in closest proximity to the manger where Jesus was born. The people in that inn were so busy having a good time that they couldn't hear the advent of the most glorious good news of all time. That must not be said of us in America today.

Now, I know there are people who discount all this angelic account in the Bible as a super-visionary fantasy running counter to all the laws of logic and science. But they somehow overlook the fact, as Tennyson expressed it, that "the heart has reason the mind knows not of." Did you read in the newspaper sometime ago about that amazing new radio discovery at John Hopkins University?

A piece of columbium nitride metal, about the size of an ordinary pin, costing a little over a cent, can receive messages and music from around the world without the benefit of electricity, tubes, wires or condensers. Such a discovery like that should confirm our belief in our spiritual radio of soul. Only a poet could express that blessed nocturnal event of the nativity with these words of divine rapture,

The Christ child lay at Mary's knee

His hair was like a crown;

And all the flowers looked up at him

And all the stars looked down.

I wonder if you have read Raymond Alden's beloved story of *Why the Chimes Rana*? There was a beautiful cathedral, high on top of a hill out-

(Turn to page 45)

## The Caravan Returns

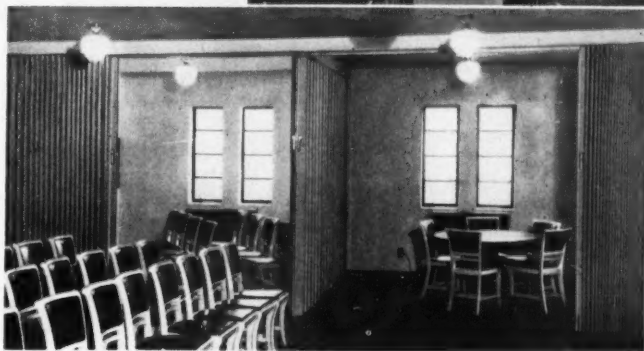
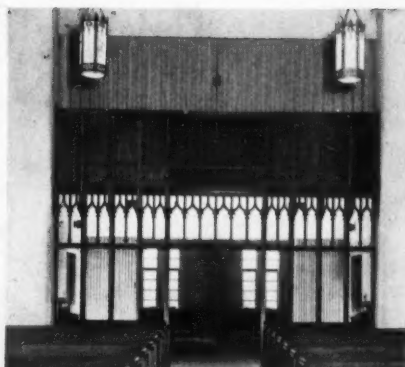
(From page 20)

life will quench our thirst and pour strength into tired limbs; the stars will shine above the sandstorms of war and hate; and we will hear the voices of others singing "Glory to God in the Highest." If we listen carefully we will hear the angelic choir picking up the song until all heaven and earth are singing "Glory to God in the Highest and peace on earth among men of good-will." Then we know that the caravan has at last returned to Bethlehem.

### A Prayer

Eternal Father, grant us, we pray, the spirit of the Christ Child. Forgive our sin, confirm our righteousness, and grant us thy love; through Jesus Christ our Lord we pray. Amen.

## in Church ... in Sunday School



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# Christmas Carols by Candlelight\*

## Prelude

"In Dulci Jubilo"—Edmundson

## Call to Worship

Minister

## Processional Hymn

"O Come All Ye Faithful"

Anonymous, Latin, 18th Century

## Scripture Reading

Luke 2:8-20—"The Adoration of the Shepherds"

## Antiphonal Carol

"How Far Is It to Bethlehem?"

—Geoffrey Shaw

How far is it to Bethlehem?  
Not very far.  
How shall we find the stable room?  
Follow the star.  
Can we see the little child?  
He is within.  
Can we lift the wooden latch?

You may go in.  
May we stroke the creatures there?  
Ox, ass and sheep.  
May we peep like them, and see  
Jesus asleep?  
How far is it to Bethlehem?  
Not very far.

(Junior and Senior Choir)

## Procession of Children Bearing Lights

### Prayer

By the Minister

## Children's Chant of the Lord's Prayer

(Junior Choir)

## Christmas Carol

"Once in Royal David's City"

—Henry J. Gauntlett

Once in royal David's city,  
Stood a lowly cattle shed,  
Where a mother laid her baby  
In a manger for a bed.  
Mary was that mother mild,  
Jesus Christ her little child.

Jesus is our childhood's pattern,  
Day by day like us he grew,  
He was little, weak and helpless,  
Tears and smiles like us he knew;  
And he feebleth for our sadness,  
And he shareth in our gladness.

And at last our eyes shall see Him,  
Through his own redeeming love;  
For that Child so dear and gentle  
Is our Lord in heav'n above;  
And he leads his children on  
To the place where he is gone.

(Junior Choir)

## Solo

"But Who May Abide" ("The Messiah")—Handel

Thus saith the Lord.

The Lord of Hosts

Yet once a little while  
And I will shake the heav'n's and earth,  
The sea and the dry land;  
I will shake all nations  
And the desire of all nations shall come.

\*As used in the Methodist Church, Glenside, Pennsylvania.



The Lord who ye seek  
Shall suddenly come to this Temple  
Ev'n the messenger of the covenant  
Whom ye delight in;  
Behold he shall come saith the Lord of Hosts.

But who may abide the day of his coming?  
And who shall stand when he appear-  
eth?  
For he is like a refiner's fire.

## Carol

"Unto Us a Boy Is Born"

—15th Century

Unto us a boy is born!  
King of all creation,  
Come he to a world forlorn,  
The Lord of every nation.

Cradled in a stall was he  
With sleepy cows and asses;  
But the very beasts could see  
That he all men surpasses.

Herod then with fear was filled  
"A Prince," he said "in Jewry!"  
All the little boys he killed  
At Bethlehem in his fury.

Now may Mary's son who came  
So long ago to love us,  
Lead us all with hearts aflame  
Unto the joys above us.

Omega and Alpha he!  
Let the organ thunder  
While the choir with peals of glee  
Doth rend the air asunder.

(Senior Choir)

## Carol

"The Holly and Ivy"—Boughton

The holly and the ivy,  
When they are both full grown,  
Of all the trees that are in the wood  
The holly bears the crown.  
The rising of the sun—  
And the running of the deer,  
The playing of the merry organ  
Sweet singing in the choir.

The holly bears a blossom  
As white as the lily flow'r,  
And Mary bore sweet Jesus Christ  
To be our sweet Saviour.  
The rising of the sun—  
And the running of the deer,  
The playing of the merry organ,  
Sweet singing of the choir.

The holly bears a berry  
As red as any blood;  
Mary bore sweet Jesus Christ  
For to do us sinners good.  
The holly bears a prickle  
As sharp as any thorn,  
And Mary bore sweet Jesus Christ  
On Christmas day in the morn.

And Mary bore sweet Jesus Christ  
For to redeem us all.  
O, the rising of the sun—  
And the running of the deer,  
The playing of the merry organ,  
Sweet singing of the choir.

(Senior Choir)

## Carol

"Away in a Manger"—Luther

Away in a manger,  
No crib for a bed,  
The little Lord Jesus  
Laid down his sweet head.  
The stars in the sky,  
Look down where he lay,  
The little Lord Jesus,  
Asleep in the hay.

The cattle are lowing,  
The baby awakes,  
But little Lord Jesus,  
No crying he makes,  
I love Thee, Lord Jesus,  
Look down from the sky,  
And stay by my cradle  
Till morning is nigh.

Be near me Lord Jesus,  
I ask Thee to stay,  
Close by me forever,  
And love me I pray.  
Bless all the dear Children  
In thy tender care  
And fit us for heaven,  
To live with thee there.

## Medley of Carols

"Spring Carol"—14th Century

Gentle Mary laid her child  
Lowly in a manger;  
There he lay, the undefiled.  
To the world a stranger  
Such a babe in such a place,  
Can he be the Saviour?  
Ask the saved of all the race  
Who have found his favor.

Gentle Mary laid her child  
Lowly in a manger;  
He is still the undefiled  
But no more a stranger.  
Son of God, of humble birth.  
Beautiful the story,  
Praise his Name in all the earth,  
Hail the King of glory!

"Gloria"—Old French

Hearken, all! What holy singing  
Now is sounding from the sky!  
'Tis a hymn with grandeur ringing,



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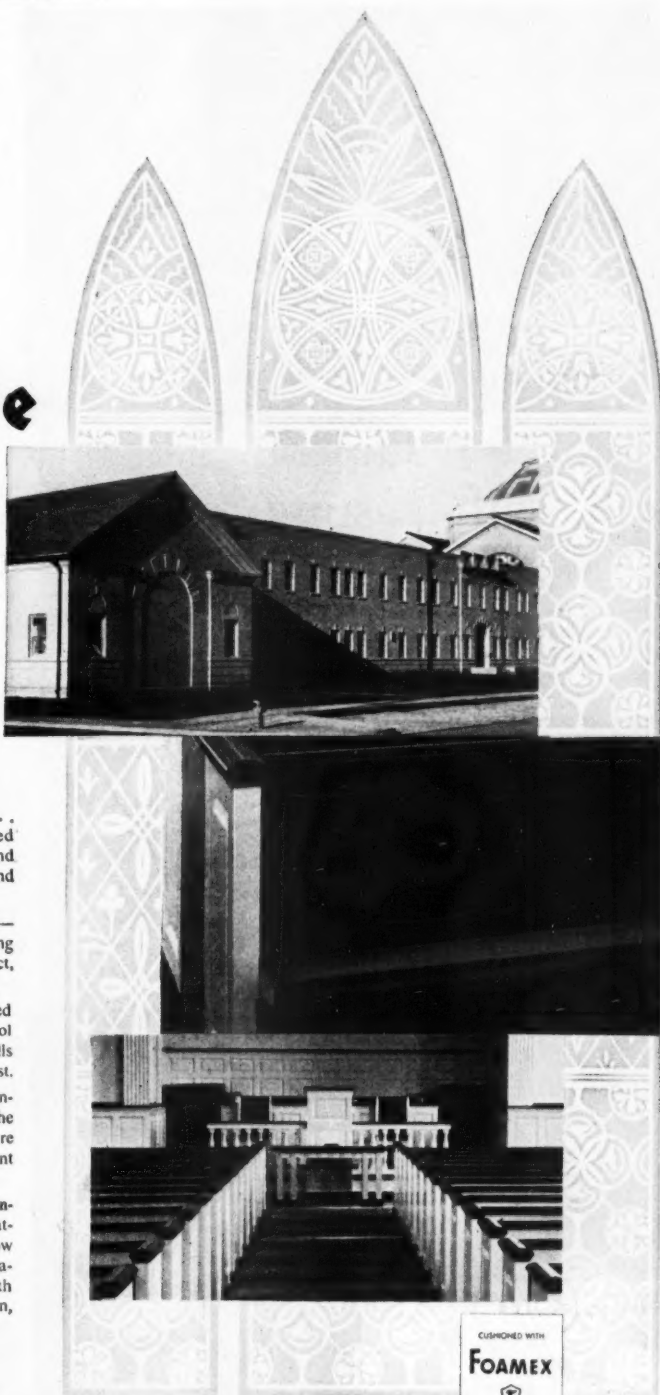
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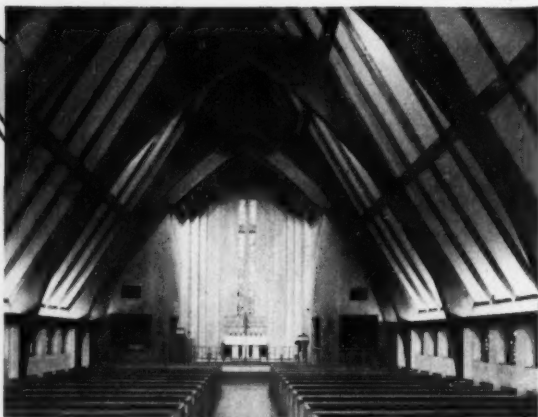
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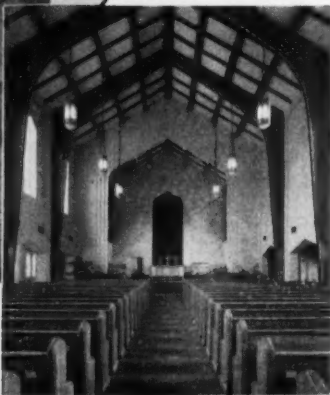
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On the plain the simple shepherds,  
Watched their flocks the long night thru;  
From on high they heard the voices,  
Sounding through the holy blue.

See within the manger lowly,  
Wide the Christ Child spreads his arms,  
Raise to Him your joyful voices,  
Sing we all Noel, Noel.

Gloria in Excelsis Deo  
Gloria in Excelsis Deo.

"Polish Carol"—Old Polish  
Infant Holy, Infant lowly,  
For his bed a cattle stall;  
Oxen lowing, little knowing  
Christ the babe is Lord of all.  
Swift are winging, Angels singing,  
Tidings bringing, Christ the Babe is  
Lord of all.

Flocks are sleeping, Shepherds keeping  
Vigil till the morning new  
Saw the glory, heard the story,  
Tidings of a gospel true.  
Thus rejoicing, free from sorrow  
Praising voices greet the morrow,  
Christ the babe was born for you.

(Junior and Senior Choir)

### Carol

"In the Fields With Their Flocks  
Abiding"—Farmer  
In the fields with their flocks abiding,  
They lay on the dewy ground,  
And glim'ring under the starlight  
The sheep lay white around  
When the light of the Lord streamed  
o'er them.

And lo! from the heav'n above  
An angel leaned from the glory  
And sang his song of love.

### Refrain

He sang that first sweet Christmas  
The song that shall never cease:  
Glory to God in the highest, on earth  
Good will and peace.

To you in the city of David  
A Saviour is born today  
And sudden, a host of the heavenly ones  
Flashed forth, to join the lay:  
And the heavens themselves had never  
heard  
A gladder choir till then.

He sang that first sweet Christmas  
The song that shall never cease:  
Glory to God in the highest, on earth  
Good will and peace.

And the shepherds came to the manger  
And gazed on the Holy Child  
And calmly o'er that crude cradle  
The virgin mother smiled  
And the sky in the starlit silence  
Seemed full of the angel lay;  
To you in the city of David  
A Saviour is born today.

(Junior Choir)

### Offering—Offertory

### Carol

"Waits Carol"—Stutsman  
In Bethlehem, 'neath starlit skies  
Alleluia, Alleluia!  
A babe within a manger lies,  
Alleluia, Alleluia!  
No room is in the hostel there,

For Joseph or Madonna fair;  
No room to lighten their despair,  
Alleluia, Alleluia!

And so, good friends, we wish you well,  
Alleluia, Alleluia!  
To you we sing this glad Noel;  
Alleluia, Alleluia!  
Our sweetest carols gayly ring,  
To welcome Christ, the Infant King;  
To you the joyous news we bring,  
Alleluia, Alleluia!

(Junior Choir)

#### Carol

"Liturgy of Saint James"

—Traditional French

Let all mortal flesh keep silence,  
And with fear and trembling stand,  
Ponder nothing earthly minded,  
For what blessing in his hand,  
Christ our God to earth descendeth,  
Our full homage to demand.

(Junior and Senior Choir)

#### Choral

"Break Forth, O Beauteous Heavenly  
Light"—Bach

Break forth, O beauteous Heavenly  
light,

And usher in the morning;  
Ye shepherds shrink not with afright,  
But hear the angels warning.  
This child, now weak in infancy,  
Our confidence and joy shall be,  
The power of Satan breaking,  
Our peace eternal making.

(Senior Choir)

#### Benediction

Choral Amen

#### Recessional Hymn

"Fairest Lord Jesus"

—Crusader Hymn

Fairest Lord Jesus, Ruler of all nature,  
O Thou of God and man the son,  
Thee will I cherish,  
Thee will I honor,  
Thee my soul's glory, joy and crown.

Fair are the meadows, fairer still the  
woodlands.

Robed in the blooming garb of spring,  
Jesus is fairer,  
Jesus is purer,  
Who makes the woeful heart to sing.

Fair is the sunshine, fairer still the  
moon light

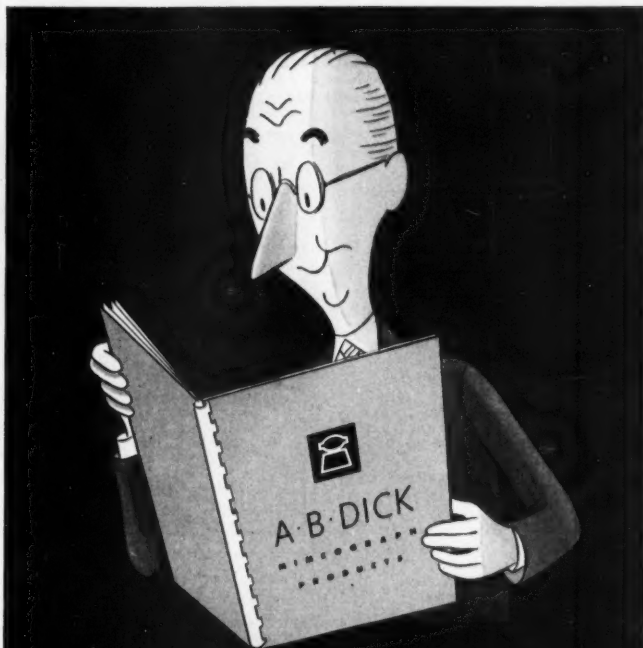
And all the twinkling starry host,  
Jesus shines brighter,  
Jesus shines purer,  
Than all the angels Heaven can boast.

Silent Prayer (Seated)

#### Postlude

"March of the Magi Kings"—DuBois

When we disregard self-centered  
things and fix all our attention upon  
being what Christ teaches us to be, we  
find life in all its fullness.



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## Christmas Miscellany

### I SING THE BIRTH

I sing the birth was born to-night,  
The Author both of life and light;  
The angels so did sound it.  
And like the ravish'd shepherds said,  
Who saw the light, and were afraid,  
Yet search'd, and true they found it.

The Son of God, th' Eternal King,  
That did us all salvation bring,  
And freed the soul from danger;  
He whom the whole world could not  
take,  
The Word, which heaven and earth did  
make,  
Was now laid in a manger.

The Father's wisdom will'd it so,  
The Son's obedience knew no No,  
Both wills were in one stature;  
And as that wisdom had decreed,  
The Word was now made flesh indeed,  
And took on Him our nature.

What comfort-by Him do we win,  
Who made Himself the price of sin,  
To make us heirs of glory,  
To see this Babe, all innocence;  
A martyr born in our defence:  
Can man forget this story?

—Ben Johnson

### WHERE IS THE BABE?

Tell us, thou clear and heavenly tongue,  
Where is the Babe but lately sprung?  
Lies He the lily-banks among?

Or say if this new Birth of ours  
Sleeps, laid within some ark of flowers,  
Spangled with dew-light; thou canst  
clear  
All doubts, and manifest the where.

Declare to us, bright star, if we shall  
seek  
Him in the morning's blushing cheek,  
Or search the beds of spices through,  
To find him out?

—Robert Herrick

### THIS IS THE DAY WHICH GOD HATH MADE

Then Joseph rose up and brought an ass, and he set Mary upon it, and they went to Bethlehem. And there followed him on the road a priest whose name was Samuel, and he went with them. And when they had come a distance of about three stadia, Joseph turned and looked at Mary and saw that she was smiling and laughing, and she said unto him, "Behold, birth pangs have seized upon me, for I have drawn nigh to my time of bringing forth." And Joseph said unto her, "Where shall I put thee in this place?"

And then Joseph lifted up his eyes and saw a cave and he brought Mary into that cave and went forth to seek for a midwife for her. And as he was going along the road, behold, he saw the earth trembling. And again, he saw oxen feeding, and they lifted up their



eyes to heaven. And again, he saw a great river wherein were many sheep, and they wished to drink, but only lifted up their eyes to heaven. And then Joseph lifted up his eyes toward the mountains of Bethlehem, and he saw a woman coming, and he came to her and saluted her. And that woman said unto him, "Whither goest thou, and what dost thou want?" And Joseph said unto her, "I want a midwife." And that woman said unto him, "Who is this woman who is about to bring forth in the cave?" And Joseph said unto her, "It is Mary, who is with child by the Holy Spirit." And that woman said, "Dost thou believe what thou sayest?" And Joseph said, "Come to her"; and the two of them went together into the cave.

And they saw a cloud of light which crowned Mary, and also there went forth from the inside of the cave a great light, and it shone in all that land; and they saw a child lying in a manger. And at that moment the woman cried out with a loud voice and said, "My soul doth magnify the Lord this day, because I have seen a new light and great glory. That Child who hath been born this day is the God of Israel, and He shall deliver His people from their sins."

—Translated by E. A. Wallis Budge  
from the Ethiopic Manuscripts

### TO A CHILD

Go, pretty child, and bear this flower  
Unto thy little Saviour,  
And tell Him, by that bud now blown,  
He is the Rose of Sharon known.  
When thou hast said so, stick it there  
Upon His bib or stomach;  
And tell Him, for good handsel too,  
That thou hast brought a whistle new,

Made of a clean straight oaten reed,  
To charm His cries at time of need.  
Tell Him, for carol thou hast none;  
But, if thou hadst, He should have one;  
But poor thou art, and known to be  
Even as moneyless as He.  
Lastly, if thou canst win a kiss  
From those mellifluous lips of His,  
Then never take a second on,  
To spoil the first impression.

—Robert Herrick

### LET US KNEEL WITH MARY MAID

Before the paling of the stars,  
Before the winter morn,  
Before the earliest cockcrow,  
Jesus Christ was born:  
Born in a stable,  
Cradled in a manger,  
In the world His hands had made,  
Born a stranger.

Priest and king lay fast asleep  
In Jerusalem,  
Young and old lay fast asleep  
In crowded Bethlehem:

Saint and angel, ox and ass,  
Kept a watch together,  
Before the Christmas daybreak  
In the winter weather.

Jesus on His Mother's breast  
In the stable cold,  
Spotless Lamb of God was He,  
Shepherd of the fold.  
Let us kneel with Mary Maid,  
With Joseph bent and hoary,  
With saint and angel, ox and ass,  
To hail the King of Glory.

—Christina Rossetti

### YE GREATE ASTONISHMENT

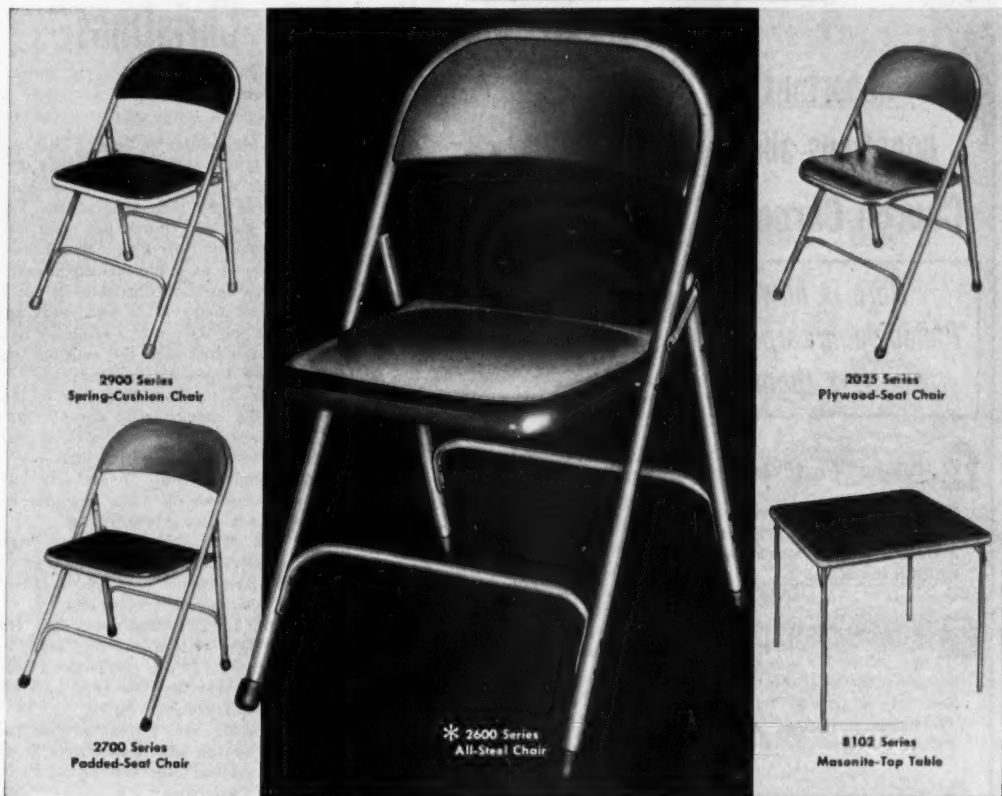
Whosoever on ye nighte of ye nativity of ye young Lord Jesus, in ye great snows, shall fare forth bearing a succulent bone for ye loste and lamenting hounde, a wisp of hay for ye shivering horse, a cloak of warm raiment for ye stranded wayfarer, a bundle of fagots for ye twittering crone, a flagon of red wine for him whose marrow withers, a garland of bright berries for one who has worn chains, gay arias of lute and harp for all huddled birds who thought that song was dead, and divers lush sweetmeats for such babes' faces as peer from lonely windows—

To him shall be proffered and returned gifts of such an astonishment as will rival the hues of the peacock and the harmonies of heaven, so that though he live to ye greate age when man goes stooping and querulous because of the nothing that is left in him, yet shall he walk upright and remembering, as one whose heart shines like a great star in his breast.

—Source Unknown



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\*Impartial laboratory tests of the Samson series 2600 chair were made recently by Pittsburgh Testing Laboratories. The rigorous examination included vertical-impact, tilt-impact and static-force tests, as well as metal-finish tests for color and water resistance that were actually in excess of Federal specifications.

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## A CHRISTMAS TEMPERANCE PLAY

# Keeping Christ in Christmas

by B. Blanche Runion

(Before the play opens, announcement is made that there will be no applause until after the last character has left the stage.)

TIME: Middle of the morning.  
PLACE: Mrs. Light's living room with doors at either end.

CAST: Mrs. Light.

Mrs. I. M. Willing, a neighbor who carries WCTU pledge cards in her bag.  
Mrs. I. S. Keen, another neighbor.

Scene is a comfortable living room and action starts with sound of knock on a closed door. Mrs. Light, wearing attractive apron, enters through opposite door, crosses room, and opens door at which there is knocking.

\* \* \*

MRS. LIGHT: Good morning, Mrs. Willing, come right in.

Mrs. WILLING: Good morning, Mrs. Light. (enters) Hope I'm not interrupting something important.

MRS. L.: Oh no. Do sit down and take off your coat. I was just getting ready to start my Christmas cookies. (As Mrs. W. takes off coat there is brief conversation about cookies.)

MRS. W.: I shouldn't keep you from those Christmas cookies but knowing how concerned you are about your church affairs, I'm sure you will want to have a part in a movement that was started last night at a meeting of some of the civic minded people of our town. They want to start action to "Keep Christ in Christmas" this year and they feel that, with the cooperation of most of the community, it can be done.

MRS. L.: I didn't know that Christ was ever TAKEN OUT of Christmas. What do you mean, Mrs. Willing?

MRS. W.: I'm afraid he has been, Mrs. Light, in many places. Don't you remember, when you and I were children, the story of the Christ Child was the central theme of the Christmas Eve program at the church. Of course even we looked forward to Santa's gifts, but we were taught always that "it is more blessed to give than to receive" and that to be happy ourselves, we must share with others at Christmas time and do some unselfish act of kindness for someone.

MRS. L.: Yes, of course I remember all that but I haven't attended a Christ-

mas program for so long, I just supposed it was still like that. Isn't it?

MRS. W.: In a way, maybe—and I do think the programs at the high school and our church last year were wonderful of their kind. But it seems to many of us that generally speaking the true spirit of Christmas is not so prevalent today as it was years ago. Things are different. Christmas is so commercialized that the religious significance is practically forgotten.

MRS. L.: How long has it been since the change came about? Must have been since fifteen or sixteen years ago when my son was a little boy in the Sunday school. I probably have been conscious of some changes, but we expect that in everything.

MRS. W.: The big change began just before that, with the repeal of the 18th Amendment. That was in December, 1933; nineteen years ago.

MRS. L.: Nineteen years ago! Has liquor been re-legalized that long?

MRS. W.: It was just before Christmas that year that beer came back and liquor followed soon after.

MRS. L.: But I still don't see how repeal of the 18th Amendment would have anything to do with taking Christ out of Christmas.

MRS. W.: That is what makes the situation so serious. Many wonderful people just like you are thinking the same thing that you do, but anybody would have to admit that the legalized liquor traffic is not doing much to keep Christ in Christmas.

MRS. L.: What makes you say that? We never have liquor in our house and I haven't given it a thought.

MRS. W.: Just this morning I read an article in my church magazine that I think is startling. It actually frightened me.

MRS. L.: Why? What did it say?

MRS. W.: Guess I'll read, since I have it with me. (Gets clipping out of bag.) You know how we all feel about the communists trying to kill religion. Just listen to what this writer says: "It is not the communists frowning upon Christmas observances in Eastern Germany and elsewhere, but American distillers, brewers, and vintners who are trying to destroy the meaning of our most popular Christian holiday. Aided and abetted by most of the ad-

\*This play may be secured from the National W.C.T.U. Publishing House, Evanston, Illinois. Prices: three copies for ten cents; fifty copies for sixty-five cents; one hundred or more at \$1.25 per hundred.

vertising fraternity, they are trying to tie in whisky, gin, beer, and wine with Christmas."

See what I mean, Mrs. Light? It continues: "An advertising news item stated that 'distillers and distributors are preparing elaborate advertising plans for the pre-holiday season. National newspaper space is being used and package stores are being provided with mats and other aids.' One distiller alone is advertising in 475 newspapers and is also making heavy use of outdoor ads, streetcar and bus cards, and magazines. Promotion of wine and beer for Christmas celebrations in the home is already evident in radio and television advertising. And, there is sales pressure to get business concerns to give liquor as Christmas presents to employees and customers. An item in an expensive secular magazine told of a survey revealing that food was the favorite company Christmas gift, with liquor as SECOND choice for gifts to employees and FIFTH choice among those offered to business friends."

The article also says that "the average paid for liquor to employees was \$4.23 and for liquor to business friends, \$10.72." Then too, I read in a Chicago paper that Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, is urging her members to "work for community programs to make Christmas a sacred celebration." She said that such programs are NECESSARY to "keep the holiday from losing its religious significance to Main Street commercialism, and to keep home and office parties from drinking and drunkenness."

MRS. L.: Gracious! Are things in this Christian land of ours really that bad?

MRS. W.: Yes, and everyone can see what's in the store windows and what's on the billboards and in the magazines.

MRS. L.: Guess I just don't know what's happening. I haven't been downtown in weeks.

MRS. W.: Go to the city and you will soon see what I mean. In passing a drug store about a month ago my attention was attracted by a bell ringing in the window. Naturally, I stopped to look, and lo! and behold! there was the figure of an oldtime bell ringer, in the kind of gay costume those men used to wear. He was standing in front of a lighted farmhouse swinging the bell that was in the form of a bright red Christmas bell. It was an electrical device and the bell was ringing continuously to attract attention to the advertising in the window of certain brands of liquor. It made me so furious that

(Turn to page 51)

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In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

And that's why this Company was organized. It was organized by prominent temperance leaders and competent experienced insurance executives for the exclusive purpose of offering auto insurance at lower rates to those who do not use alcohol. Are you a safe non-drinking driver? If so we extend to you an invitation to join with the thousands who now insure with us. Even if your present policy does not expire at this time write today for full details. Then you'll have all the information when you need it. Mail the coupon now. There is no obligation.

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## The Compact

*In the Name of God, Amen.* We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland King, Defender of the Faith, etc.

Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony: unto which we promise all due submission and obedience.

*In witness whereof* we have hereunder subscribed our names at Cape Cod the 11 of November, in the year of the reign of our sovereign Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth, Ano. Dom. 1620.

|                       |                      |
|-----------------------|----------------------|
| §† John Carver        | §†† Thomas Tinker    |
| §† William Bradford   | †† John Rigdale      |
| §† Edward Winslow     | †† Edward Fuller     |
| §† William Brewster   | §†† John Turner      |
| §† Isaac Allerton     | †† Francis Eaton     |
| §† Miles Standish     | †† James Chilton     |
| † John Alden          | §†† John Crackston   |
| § Samuel Fuller       | †† John Billington   |
| †† Christopher Martin | §†† Moses Fletcher   |
| †† William Mullins    | §†† John Goodman     |
| §†† William White     | §†† Degory Priest    |
| † Richard Warren      | §†† Thomas Williams  |
| † John Howland        | † Gilbert Winslow    |
| †† Stephen Hopkins    | † Edmond Margeson    |
| †† Edward Tilly       | † Peter Brown        |
| †† John Tilly         | † Richard Brittridge |
| §† Francis Cooke      | † George Soule       |
| §†† Thomas Rogers     | † Richard Clarke     |
|                       | † Richard Gardiner   |
|                       | † John Allerton      |
|                       | §†† Thomas English   |
|                       | † Edward Doty        |
|                       | † Edward Leicester   |

\*Has descendants  
†Brought wife  
§From Leyden  
†Died first winter

## The Birthday of American Freedom, November 21

In 1620 the Pilgrims, persecuted for conscience's sake, "braved the tempests of the vast and furious ocean and the terrors lurking in the American wilderness" to plant their State of Freedom. Even before landing they set up their government by a written Compact: the first charter of a government of the people, by the people and for the people known to history. In the cabin of the Mayflower humanity recovered its rights.

Thus these men became the First Americans. They believed in the equality of all men before God; therefore, without other precedent; they made all men equal before the Law. Here was the birth of popular constitutional liberty, foreshadowing our Declaration of Independence and our American Constitution, which guarantees Freedom to all of us today. Tremendous suffering was endured as they grappled with the great unknown. Half their number perished in the struggle of that first

terrible winter. On the sarcophagus which contains their remains is this inscription:

"This monument marks the first burying-ground in Plymouth of the Passengers of the Mayflower. Here, under cover of darkness, the fast dwindling Company laid their dead; leveling the earth above them lest the Indians should learn how many were the graves.

"History records no nobler venture for Faith and Freedom than that of this Pilgrim band. In weariness and painfulness, in watchings often, in hunger and cold they laid the foundations of a State wherein every man, through countless ages, should have liberty to worship God in his own way. May their example inspire thee to do thy part in perpetuating and spreading throughout the world the lofty ideals of our Republic."

(Note: November 21 of our calendar is the same as November 11 of the old style calendar.)

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Oren Pictures

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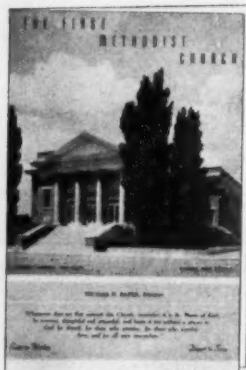
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## THE VALIDITY OF PRAYER

### The Proof of Prayer

The First of Six Articles on Prayer

by *Albert D. Belden of London*

**P**RAYER may be simply defined as the appeal of the soul to God. That definition has the double merit that it emphasizes the petitionary element never entirely absent from true prayer and yet covers also that type of prayer which is best referred to as communion. For there are many grades of the prayer-life, from the instinctive, primitive and unreasoned cry of the soul in peril or pain to the lofty musings and meditations of the saint who walks humbly and daily with his God.

The prayer-life of man lies rooted in his instinctive recognition of his dependence on some power or being greater than himself. This instinctive and primitive sense of dependence expresses itself involuntarily in all animals, man included, in times of sharp stress or crisis when their helplessness is brought home to them. The Psalmist who likened the soul's thirst for God to the thirst of the "hart panting for the water-brooks," was a sound psychologist. Prayer begins in an instinct as fundamental as those of hunger and thirst. In Psalm 107 a Hebrew writer of a satirical turn of mind shows us picture after picture of folk in trouble, all of them crying naturally and inevitably "unto the Lord in their distress." "When the devil is sick, the devil a saint would be."

Soldiers have again and again assured us that "out there," meaning the battle-front, "we all pray." "Out there," we are all religious." Just as surely as an animal cries out in its pain, so surely does the soul feel after God "if haply it may find Him" in the hour of peril. This is why religion can never die, although it may change its forms. Prayer is the heart of religion and it beats as long as the human heart itself. Whilst there is life, there is prayer. Though it may lie dormant and feeble for long it will spring into life immediately at the call of a desperate situation.

Confirmation of these assertions may be obtained in two ways. First and best, by an appeal to personal experience. What does one know of one's own soul in danger or great need?

The second is by an appeal to the universality of religion. Wherever man is found in history he is discovered to be "religious." Wherever he is found on the face of the earth, he is found "worshipping" and possessed by some conception of a Greater Power—a Deity or Deities.

It used to be thought that there were certain savage peoples without religion at all. It has since been discovered, however, that primitive peoples often take great care to hide their religious practices and have thus misled travellers into thinking they have none. There is today no doubt in authoritative circles of anthropological study, that religion is quite universal. Religion and therefore prayer are thus seen to be natural and instinctive to man wherever he is found and in this fact we have a strong inducement to believe in the reality of that God to whom the soul of man is thus ever appealing, for if there were no such God or if he were indifferent it would be the first instance known to science of nature providing a universal instinct or impulse for which no possible satisfaction exists.

Here then is a striking and impressive fact. Prayer is fundamental to human nature. Man is so made that he must appeal from his evident limitations to some greater power. The memory of his origin, as it were, is built into him and abides with him, and like the Prodigal Son in the far-country, the sting of ill-fortune or calamity or sharp need, causes him to recall his home and the father who waits to bless and to restore.

Men continue for this reason to pray, even when they feel to the full the logical difficulties that prayer presents. Prof. W. James says, "We have in these days of scientific enlightenment, a great deal of discussion about the efficacy of prayer, and many reasons are given us why we should not pray whilst others are given why we should. But in all this, very little is said of the reason why we do pray—which is simply that we cannot help praying. It seems probable that in spite of all that science may do to the contrary, men will con-

tinue to pray to the end of time."

Prayer is instinctive. The story of the atheist who spent his life denying the existence of God but was overheard to exclaim in a moment of overwhelming disaster, "My God!" is crude, perhaps, but perfectly true to human experience. The soul's "instinct" for God may be crushed and repressed, but in moments of crisis it will find dramatic resurrection. Carlyle was right when he wrote, "Prayer is and remains the natural and deepest impulse of the soul of men."

Now whatever development prayer may present as humanity rises in the scale of religion, this "instinct" to make appeal to God is itself never outgrown. It may be motivated differently, an increasing sense of the "fitness" of things may change its forms of expression and its "rationale," but the practice persists.

Dr. Harry Fosdick in his remarkably exhaustive treatment of this subject, *The Meaning of Prayer*, has pointed out that in this feature prayer is by no means unique among our "instincts." The instincts for language and for music begin just as crudely, find just as constant development towards more refined forms of expression but continue to be just as persistently an ever-increasing delight and help to human society. It is a far cry from the tomtom of the savage to a Stradivarius violin, yet behind both is the instinctive passion of the human soul for musical sound. Similarly, what a contrast between Samson's prayer, "O Lord Jehovah, strengthen me that I may be avenged of the Philistines," and the prayer of Stephen, "Lord, lay not this sin to their charge," yet behind both is the instinctive upward look of the human soul to the God who alone is our strength.

We may, therefore, recognize with advantage, distinct stages in the prayer-life of mankind. It begins upon a physical level and is at first crudely materialistic: it passes on through eras of quite superstitious appeals to God by means of human and animal sacrifices; gradually there enters an increasing moral sense into the prayer-habit and to the prayer of word and of purely mental appeal is added the idea of co-operation with God—an increasing faithfulness in the use of such resources of mind and strength as God has already bestowed on mankind. This increasing moralization of prayer under the dominance of ever improving Idea of God, should be regarded as positive proof of the Divine answer to human appeal. God has been found of those who sought him. The more men have sought God the more God has come into human life, literally teaching men "how

to pray." So that today we are realizing that true and perfect prayer is achieved only in the perfect correspondence of the soul with God—mind speaking to mind, heart beating with heart, will co-operating with will, life echoing life. Perfect prayer is indeed "without ceasing." It is a perfect balance of equation between *Orare est laborare* and *Laborare est orare*.

The governing factor in this historical and psychological development of prayer is, of course, the Idea of God held by the human mind.

Where God is viewed with fear and suspicion—prayer is often craven; where his holiness is unrealized, prayer is often immoral; where his majesty is obscured, prayer is often irreverent; but as his nature becomes more fully revealed as Almighty Love, so the appeals made by man find improvement until in the presence of the God and Father of the Lord Jesus Christ, men find it impossible to pray other than Jesus prayed.

It is a well known principle of anthropology that the individual repeats in miniature and in general the story of the race's development and in the story of the individual life something of this prayer-development is seen. Jesus manifested a divine wisdom when he insisted upon making Fatherhood and Sonship the main key to the understanding of religion. Think of a child's relation to its parent. The appeal of the lesser life to the greater begins at birth and is at first purely instinctive. It passes at last into a stage of naive desire for merely material good when the boy's father is just a penny-bank or chocolate-box or a toy-emporium. The child glimpses no moral problem in the father's free supply of all his demands and whims.

By the discipline of his unanswered prayers however, and by the discovery, enriched every day, of his father's will and nature and desires, he learns what to ask for and how to ask for it. His desires and his demands become increasing reasonable. He does not fly into a temper now when his father says "no"—he appreciates the reason and its wisdom. Not that there is any sense of bondage regarding petition. He does not cease to ask for things. Even when sharing to the full the fellowship of adult life with his father, he will still feel free to make petitions, but his "petition" now is motivated intelligently and nobly. It is important to realize, as we shall see later, that "petition" persists as an element in the prayer-life. As a child then lives with its father, so Jesus would have us think, man lives with God in a relation of personal dependence and personal ap-

(Turn to page 47)

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## Illustrations for Your Sunday School Lesson\*

### NOVEMBER 16: JESUS COMMISSIONS THE TWELVE

**Cushioning Our Crosses.** "The streets of the capital city of Panama were crowded with young and old. A parade left the ancient cathedral in the center of the city to march, as a testament of faith, on a circular pilgrimage through the crowds and then back to the cathedral. We arrived in time to watch the procession go by. There were priests, church elect, government officials, party and organization delegations, old people, young people, little boys and girls, flags, bands, torches, candles, floats portraying biblical scenes, and images carried on men's shoulders. Awe-struck, the crowd followed closely the floats and images in simple adoration. Suddenly, I felt the people about me press forward. A figure of special interest was approaching. As it came into view we could see that it was a man dressed to represent Christ. On his shoulder, in the traditional manner, he carried a great, heavy, life-size, wooden cross. This was the *Via Dolorosa*. We were fascinated. The Panamanian *Christus* plodded by so close to me that I could have touched him. Excitedly, I grasped my companion's arm and pointed toward the *Christus*. 'God forgive us, Bob!' I exclaimed. 'Look!' Clearly one could see that where the heavy cross rested on that pilgrim's shoulder there was a large, soft cushion. 'God forgive us, Bob!' I repeated, 'there was no cushion under HIS cross.' In silence we watched the remainder of the pageantry go by, knowing all too well, in deep humiliation, how we, who try to represent Christ in our day, condition our love and limit His power by cushioning His cross."—Dr. Charles T. Leber, in *Is God in There?* (Revell).

Are you a cushion Christian?

### NOVEMBER 23: JESUS' THANKSGIVING —AND OURS

**God's Mistakes.** There is a story told in the Near East about a farmer, Nasr-ed-Din Hodja, who in the heat of the day sat under a walnut tree looking at his pumpkin vines. Perhaps the heat had disrupted his thinking; he said to

himself, "How foolish God is! He has made such silly mistakes. Here He puts a great big heavy pumpkin on a tiny vine without strength enough to do anything but lie on the ground. And He puts tiny walnuts on a big tree whose branches could hold the weight of a man. If I were God, I could do better than that!"

Just then, a breeze dislocated a walnut in the tree, and it fell on the head of skeptical Nasr-ed-Din Hodja, who rubbed his head, a sadder and a wiser man. "Suppose," he mused, "there had been a pumpkin up there, instead of a walnut. Never again will I try to plan the world for God. From here on, I shall thank God that He has done so well!"

This world is too sensible and beautiful for most of us to understand; we would be happier in it if we stopped criticizing Him who made it, and thanked Him that we are in it at all!

### NOVEMBER 30: JESUS' LAW OF DOING GOOD (TEMPERANCE)

**The Sacredness of the Sabbath.** My grandfather had certain deep, definite ideas about the Christian Sabbath. He would never ride a train on that day; he said that men had to work to make the trains run, and *nobody* should work on Sunday! He would not drive an automobile on Sunday, either; that "made a racket on the Lord's Day." (He was right about that!) But toward the end of his days, he came to the place where he broke both rules. He drove his automobile ten miles to a hospital, with an injured man in the back seat—and saved the man's life! He rode a Sunday train in order to preach the funeral sermon of one of his lifelong friends! He never said very much, after that, about what it was right to do, or wrong to do, on the Sabbath. But he was not a poorer Christian for his silence.

I think he came to a deeper understanding of Jesus' attitude toward the Sabbath—that it was a day created for man to think the thoughts of God after Him, and possibly a day on which to do the work of God! Whatever God would do on Sunday to make life more spiritually abundant, we should do; whatever He would shun, we should shun!

\*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mess, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

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### DECEMBER 7: JESUS, THE GREAT TEACHER

Heaven—and Human Nature. The heaven in the lump changed the lump. Christ changes people, and Christianity changes life. That is at least one teaching of the parable of the leaven. Human nature has been changed under the influence of Christ; He has been slowly but surely remaking our world.

"In its smug and accepted form, 'You cannot change human nature,' is not only untrue, but arrant nonsense besides. . . . 'You cannot change human nature,' and therefore wars, unemployment, slums, graft, exploitation and every other iniquity must continue until the crack of doom. . . . Are we to sit quiet under this paralyzing stuff about the unchangeableness of human nature? God forbid. May I suggest to any who are worried by the old saying about human nature that:

"1. When you hear men say 'You cannot change human nature,' you ask politely but firmly what the dickens is actually meant by that phrase? I do not fancy that they will have any rejoinder to make except that human conduct and behavior never change, which, of course, is frankly a lie.

"2. Remind them of such old-fashioned trifles as cannibalism, slavery,

torture, duelling. What has happened to them and why?

"3. You may desire to touch upon experience in your lifetime, of the growth of sobriety, of the more understanding attitude toward children, of the more humane treatment of criminals, of the kindlier behavior toward animals. However these truths have been obtained, it cannot be denied by anyone outside Bedlam that they have happened because what is called human nature has changed. We are not what we were.

"4. How about suggesting next that human conduct is so plastic that it can be, and is, molded almost out of recognition by prophets, parsons, physicians, professors, philanthropists, politicians and even by policemen?

"... If Christians once get going and busy they would soon tear out by the roots those crimes that now disgrace our civilization. It is unthinkable that they should be overawed any longer by that old bogey about human nature being unchangeable. One breath of the spirit of our Lord, and even of common sense, would blast it skyhigh."—From *The Best of Dick Sheppard* (Harper's).

### DECEMBER 14: JESUS DISPELS FEAR

**The Long View.** A young corporal, doing his "boot training" for service in

Korea, had his first experience under fire; he crawled beside his lieutenant across a wide field with machine-gun bullets whistling over his head. That is, for many boys, a terrifying experience. But this corporal took it well; he hummed a hymn! The lieutenant, amazed, shouted to him, "Corporal! You're supposed to be scared!" The corporal replied, "Sir, let's keep this thing in perspective. A whole civilization is in danger of destruction, and here you are worried about two inches of lead!"

It is funny, serious, and typical of the courage of the soldier. Most soldiers just "make up their minds to it." They become fatalists, shrugging their shoulders and saying, "If a shell comes over with my name on it, it just belongs to me, that's all. When my time comes, I'll die."

But this soldier hummed a hymn. Death was a few inches above him; a false move, and he would be killed. But he took the longer, Christian view, not the view of the helpless fatalist. He knew that he was playing a part in the saving of a Christian civilization; he knew that he was part of something that is endless. He saw the long, future purpose of God with His world, and he knew that this purpose would work out.

(Turn to page 50)





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## NO CHRISTMAS WITHOUT BELLS

### The Story of the Bells\*

**T**HERE are certain observance days in the United States, and perhaps all over the world, which all humanity accepts as synonymous with bells, chimes or carillons.

Christmas time is one of the outstanding examples. Along with Santa Claus, angels, pine tree cones and spruce branches . . . you're sure to find, no matter where you turn, multi-colored bells used in decorations of every sort.

Yes . . . chime bells, both animate and inanimate, are harbingers of Yuletide! You must have hundreds of reminders right in your own home. Fragile bells for the Christmas tree . . . paper bells for wall and ceiling hangings . . . and, of all the greeting cards received at this time, is there one without an illustration of chime bells? And, without wishing to remind you of the season's shopping experiences and problems . . . is there any sort of store window in the smallest hamlet without its papier-mache Xmas bells? One

could go on and on and on . . . bells, bells, bells. . . Did I hear someone mention "Jingle Bells"? And then, what is Christmas without the distant pealing of chimes in the old church tower?

Well, the purpose of this reminiscence of bells, or chimes, or carillons, call them what you will . . . is to preface these questions: What do you know about bells? How long have they been used? Where are the finest bells made? How does one make a bell? How long does it take to make the average carillon? How much does the large bass bell weigh?

Let's see if we can't find out . . . and, at the same time, tell an interesting story!

To begin with . . . no one knows who made the first bell. Bells are ageless, dating perhaps from the beginning of time, or at least the early stages of the human race. But strangely enough, bells were not "tuned" to the notes of the scale until the 17th century, and since that time, a set of tuned bells have been known as carillons. Originally this meant a set of four tuned

bells, but today the average carillon consists of forty or more bells, covering three octaves of the chromatic scale.

Today, the art of casting true-toned bells is almost exclusively European . . . with Britain, Belgium and Holland contributing to the craft. One of the most picturesque carillon foundries remaining in this 20th century is at Heiligerlee (Hy-lig-er-lay), Holland. Here, in the north-easterly corner of the Netherlands, in the midst of a fertile farm country, one suddenly comes upon the group of little brick buildings which have survived three centuries of bell-making. And for more than three centuries this foundry has been in the same family, the art and skill . . . and too, the secrets of the craft being handed down from father to son.

Three sons today are masters of all they survey, and the name of "Van Bergen and Sons" is inscribed on carillons in every part of the world. Yes, even far-off China is familiar with one of their Dutch carillons.

The casting and tuning of bells is a very difficult and complicated process which requires a thorough knowledge and experience. Old, cracked and poorly-tuned bells are most often used in the re-casting of new bells. A good example of this is found in the present stock-pile of more than 1200 tons of bell metal found in German possession after the war. These were carillons taken from the bell-towers of Dutch churches and removed to Germany for casting into missiles of war. Fortunately for humanity, before this incongruous conversion could be fully accomplished, the war ended.

The musical qualities of bells require a high rating of tuning and expression by the bell-maker, and looking at it from the artistic point of view, his craft is a "poetic" industry, just as violin-making. One might say, in truth, that the secret of bell-making lies in the precision with which he casts them. This precision starts with the clay mold which is so exact that it often takes several months to make. The tone required is first worked out scientifically and mathematically. These facts are transferred into a sketch on well-matured wood, showing the inner and outer contour of the bell. These contours are sawed out, and a clay bell-mold gradually and carefully built up around what is called the rib and the heart. The clay is dried on a turf or peat fire and soon an artificial bell is produced on which decorations and ornaments are modelled in wax or tar. A coating of fat and tallow follows, over which the so-called mantle is placed, consisting of another layer of clay made firm with hemp and cord.

(Turn to page 42)

\*A reprint from "Radio Feminine Vignettes" of the Netherlands. Released by Netherlands Information Bureau.

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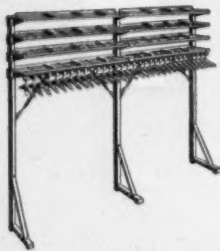
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## The Drapery of Life

*A Thanksgiving Sermon by E. Graham Waring\**

Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. . . . Here we have no lasting city, but we seek the city which is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. —Hebrews 13:3, 14-16.

IT is a significant and little-considered fact that those periods of human endeavor which we commemorate most gratefully at times of general thanksgiving were uniformly times of difficulty and hardship. We have all had rehearsed for us the story of the first Pilgrim Thanksgiving; sometimes we have even briefly considered the point that this first American observance was scarcely an occasion of feasting and plenty, but was rather a time of danger and want. It is doubtful, however, that the important lesson involved here is generally realized. And if we go back to another period in which the whole atmosphere was penetrated by the spirit of thanksgiving, we are surprised to note that again we find not ease and opulence, but living that is close to the brink of destruction.

I am thinking of the days of the early Christian church, as we find them depicted for us in certain of the New Testament books. Thus it is that we read in the Epistle to the Hebrews this admonition to thanksgiving. According to the insights of many scholars, the letter we call Hebrews was written to the Church at Rome about the time of the persecution of the Emperor Domitian at the close of the first century. It is full of encouragement for just such a period of adversity. And it is in the midst of that adversity that thanksgiving is to be made—not a day or even a period of thanksgiving, but thanksgiving that is continually offered to God; the joint sacrifice of praise, good works and sharing.

We all need to understand the depth of attitude which stands behind these two examples of thanksgiving, that of the Pilgrim fathers and that of the witness of the early church. There would seem to be three different levels involved in the attitude of thanksgiving. The first, and most apparent, is

that shown in thanksgiving for the good things of life. Thus the author of Hebrews urges thanksgiving to God for the gift of Jesus Christ. In our day, too, we often feel thankful for good gifts; the combination of the time of national thanksgiving with the bringing in of the harvest reinforces this notion of gratitude for life's goods. But suppose the harvest is not good; suppose your life has been one of trial and affliction. Is thanksgiving an optional attitude?

There is a second level of thanksgiving. Not all of life's events are good; some are bad—harmful, destructive, disappointing. But thanksgiving is still possible; for we can add up the good things and, if we see that they outnumber the bad, we can be thankful for the "plus" of life. In the lives of most of us there is such a "plus." But surely there are those for whom there is only a "minus"; those whose lives have been so blighted that this second level offers no consolation at all. Is thanksgiving a calculating attitude?

There is, however, yet a third level which is most profound of all. This level involves no calculation, no mathematics; but it does involve an understanding of the very meaning of existence. This last level involves not periodic thanksgiving alone, whenever we become aware of certain specific goods in life; rather it involves the continual thanksgiving of this epistle, for it is based on the realization that life itself is made possible only by the goodness of God, and that even in the midst of evil and hardship God is working to bring forth good. This third level is the level of awareness of the Biblical witness and of the witness of the Pilgrims. The first American thanksgiving observance was held, not because life was a "bowlful of cherries," or because there was a mathematical plus of good, but because those pioneers knew that the hand of God was to be seen in their being alive to celebrate. For this level of awareness, thanksgiving is a way of looking at life—all of life—and an attitude for approaching all of life; it is a drapery which adorns the commonplace experiences of existence, and makes them more beautiful and more meaningful.

The way we look at the experiences we meet, the attitude with which we approach them, always is like a drapery

\*Department of Religion, Lawrence College, Appleton, Wisconsin.

clothing our lives. But there is a point involved in this symbolism which we must notice carefully. A drapery can be used to enhance beauty; it can also be used to shut us off from things that we do not want to see. Thus it was that one of the great spirits of the England of the nineteenth century protested, saying:

There is a drapery of life which curtains away from us the loathsome parts of existence. You pass down the gay and glittering streets where almost all the forms which present themselves are forms of busy, strong, active humanity. Out of doors in the public thoroughfares you see the holiday of life. There is squalid poverty in the bye-lanes and alleys. There is sickness in the upper chambers. But you do not see that . . .†

This is the drapery of life which is founded in insincerity, dishonesty and wishful thinking. It is the drapery of the priest and the Levite who passed by on the other side. It is far removed from that drapery of life which is true thanksgiving.

#### Sincerity, Honesty, Realism

For that drapery of life which is true thanksgiving requires sincerity, honesty and realism. The facts as they are must be faced without shirking. The Pilgrims did not forget the bitter winter and the death and the danger when they offered their solemn thanksgiving to God. The members of the early church did not forget their own dangers and the martyrdom in their midst; nor did they forget the price their joy had cost their Lord. To seek to cut oneself off from the harsher aspects of existence, so that only the pleasant side of life is known, has two results: we pretend to be something that we are not, and we refuse to recognize what we are.

There was a period of building, particularly in the western part of our nation, when along every main street you could see a series of three- and four-story buildings. If you went on the back street, however, you could see that they were really only one-story buildings, with false fronts. They were trying to look like something that they were not. There are many individuals and nations today that are just like such buildings—much display, with no achievement of solid character. The tragic thing about such lives is that those false fronts involve a disproportionate attention to the externals of life—to the showy, material aspects of existence, the multiplicity of luxury items. Such individual lives find the real meaning of life in cars and bank accounts and real estate and club mem-

(Turn to page 44)

†James Blackwood, "The Soul of Frederick W. Robertson" (New York: Harper, 1947), p. 29.

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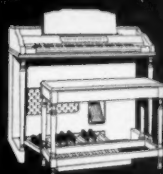


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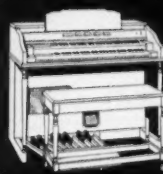
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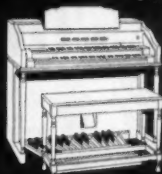
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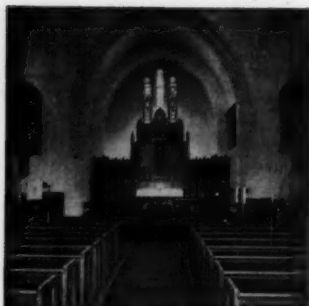
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## Story of the Bells

(From page 38)

All this, of course, is very complicated and exacting, and takes several weeks to complete. Another fire is then lit within the matrix. This melts the wax or tar of the decorations, leaving behind an outline of the design. It also melts the fat or tallow of the mantle, and finally enables the artificial bell-mold to be separated from the heart.

Much the same sequence of operation is next done for the top, or crown, of the bell, which is then fixed onto the mantle of the main mold in clay, and the entire mold is placed in the casting-hole. This is literally a "hole," although it is bricked on four sides and as many as six molds can be accommodated at one time. The metal-casters work on top of these walls on sort of a runway amid troughs, which can be swung to the bell being cast, and then the molten-hot metal is poured carefully into the cast from the top. The first step is to cast the metal base of the bell, which is an alloy of about four-fifths bronze and one-fifth tin. This is heated to between 2000 and 2500 degrees Fahrenheit in an oven close to the casting-hole, then tested and purified before being steadily poured into the mold.

After cooling, the charred mantle of clay and the petrified heart are removed, and the bell is superficially cleaned. It is then usually examined by the Netherlands Council for Bells, and if it passes the test, is taken to the finishing shop where it is thoroughly cleaned and, if necessary, given an extra tuning by polishing with an emery stone. Further testing for tone and purity precedes the addition of the clapper, and the bell is then put on one side to await the other bell-units in the carillon.

Curiously, although so many steps are required to completion of a bell, very little can be observed by an on-looker during the casting. One can see the powerful cranes used for the transportation of the heavy pieces and materials, or the mighty and spacious ovens of different capacities, and even the air-pressure connections and outlets used in assisting the processes, such as chisels, spraying installations for the use of sand. The secret tuning process, which is seldom seen by an outsider, is done by one of the Van Bergen sons.

In a dark and far-off corner of the little building housing the modern machinery, this artist awaits the rough-cast bell to be fastened into a clamp-like contraption. It is suspended about eighteen inches off the ground. From beneath is extended a special type of lathe, which fits the inside contour of

the bell. The "tuner" then strikes the bell with his tuning fork and determines that the tonal quality of the bell coincides with the true pitch of the tone on the chromatic scale. If not, he patiently and carefully reams off a fraction of an inch here, another fraction there, until the tone is absolutely perfect.

Taking into consideration that a large Bourdon bell, which is the name for the lowest bass note in a carillon, sometimes weighs as much as 15,000 pounds, one can easily form an idea what the measurements of such an apparatus would have to be. So meticulously must the tuner work, and with such precise coordination of machine and human ear, that a mere handful of metal chips taken from the inside of the bell at the wrong place may spoil its perfect tone and render the bell worthless. And, this experience, a treasure of many successive generations of bell-founders, is here a fact of great significance and value.

Perhaps, all of this inspiration to talk about bells was a combination of thoughts. First, of course, the proximity of Christmas, the season of resonant chimes. And, secondly, the recent arrival here in the United States of a forty-bell carillon bearing the mark of the famous Dutch bell-founders, Van Bergen. This group of bells weighed a total of 27,500 pounds, and is the first to be installed in this country after World War II, which after all has been influenced by Dutch traditions and customs since the days of Nieuw Amsterdam and Peter Stuyvesant.

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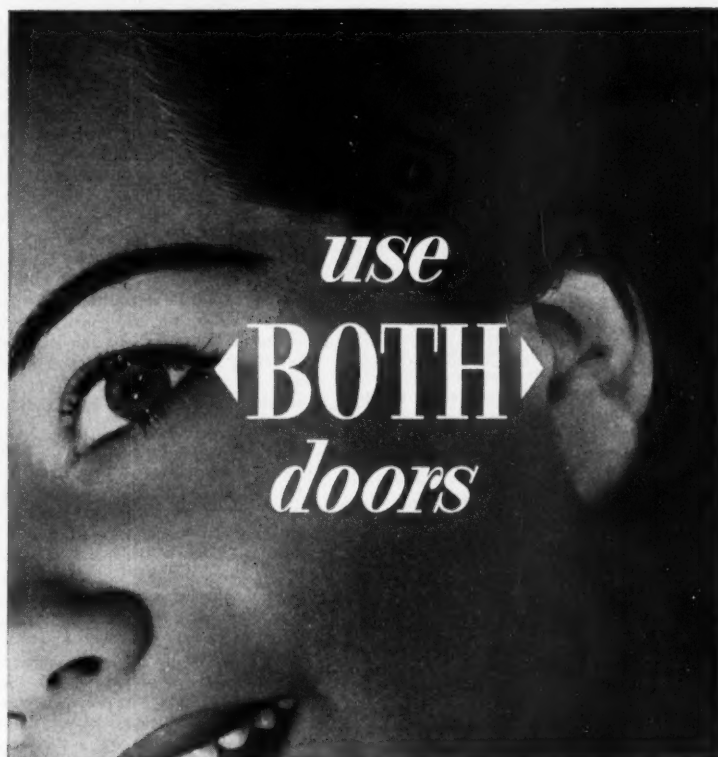
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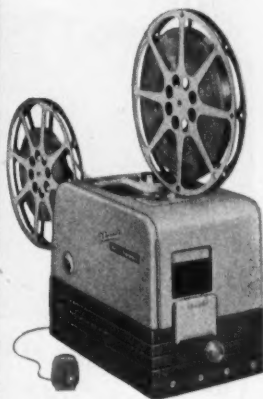


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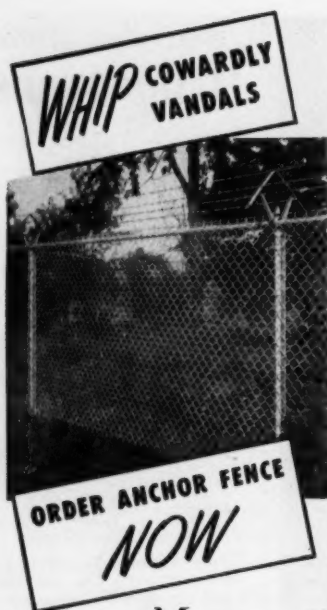
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## The Drapery of Life

(From page 41)

berships and the like. Such national lives find the real meaning of life in armaments and trade balances and spheres of influence. Now these things I mention are not necessarily bad; some of them add materially not only to the pleasure but even to the welfare of life—provided they are not sought as the very meaning of life itself, but are rather seen as useful tools for achieving other goods from life.

When a nation finds its greatness in the witness it can make to the meaning of justice and brotherhood and fair dealings, rather than in the extent of its armaments or the degree to which it can control the destinies of other nations, then that nation has already achieved greatness. Such a nation need not fear looking at the distasteful facts of life. The individual who is seeking for honesty and integrity must indeed look at his own shortcomings, at the times when he lacks courage and faithfulness; he must see in such times evidence of that which is to be conquered, through his own efforts and by the grace of God. But he will not seek to pull a drape over such experiences; he will not turn aside and fail to see them. When he offers his thanksgiving to God, it will be an honest thanksgiving, one coming from the depths of sincere realism.

And when the nation that seeks for justice and brotherhood looks at itself, it will not turn aside from the evidence of failure, from the evidence of injustice and inhumanity which it finds. It will not seek to gloss over examples of its own racial and religious bigotry by saying that "ours is not so bad as yours," or think that it has a clear conscience because it signs international agreements on human rights. It will recognize its own failings with humility, and so seeing them clearly will seek, through its own strength and with the guidance of God, to overcome them. But it will not seek to pull a drape over such experiences; it will not turn aside and fail to see them. When such a nation offers its thanksgiving to God, it will be an honest thanksgiving, one coming from the depths of sincere realism.

### Each Must Make a Decision

The time comes, for individuals and for nations alike, when a choice must be made: what shall I stand for, which side shall I align myself with? We can think of Moses, living all the days of his youth in the palace of the Pharaoh of Egypt, living the life of an Egyptian prince. We can think of the challenge that God presented to him, to

help—nay, to lead, personally—those despised and enslaved foreigners in the midst of Egypt, the Hebrews. We do not need to exaggerate the falseness and sham which exists in all royal courts to see that Moses had been shut off from his fellow-countrymen by one kind of drapery. Now he cast that aside, and took up God's challenge. And the rest of his life, even amidst the hardships of the wandering in the wilderness and the distrust of his own people for whom he had sacrificed so much, was a life of continual thanksgiving to God for his goodness unto his people. The honesty and sincerity that come from looking at oneself and one's job without shirking form the realism involved in all true thanksgiving.

Few of us are called to the momentous task of a Moses. Few of us are ever called to witness as the early Christians or the Pilgrim fathers did. But there is a way of witnessing in any situation. Even in the midst of persecution, those Roman Christians were urged by the letter to the Hebrews to "remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body." These are duties that are involved in thanksgiving. They are duties of love, which is the very basis of thanksgiving. And love is the basis, too, of this kind of honesty and sincerity which I have been talking about; for true love cuts through many of the false fronts of life, and sees the situation as it is, even when evil, and seeks in sympathy and understanding to heal the wrong.

One of the great rabbis of the past told the story of how he learned the meaning of loving one's neighbor. He had listened to a conversation between two villagers. The first said: "Tell me, friend Ivan, do you love me?" The second said: "I love you deeply." The first: "Do you know, my friend, what gives me pain?" The second replied, "How can I, pray, know what gives you pain?" To which the first answered: "If you do not know what gives me pain, how can you say that you truly love me?" "Remember those who are in prison, as though in prison with them"—here is the clue to that kind of love which is Christian love, the kind of love which always manifests itself in thanksgiving. This is the attitude which drapes all of life with new beauty and new meaning, even the parts that are unpleasant, which we would usually seek to avoid.

T. S. Eliot has a poem in which he writes:

There will be time, there will be time  
(Turn to page 47)

## When Christmas Comes

(From page 23)

side a great city. The tower of the cathedral reached up until it seemed that it almost touched the heavens. The people of the city said that the chimes in the tower could only be played by the angels. They said, further, that they were only played on Christmas Eve, and then, not until some great and worthy gift was placed on the cathedral altar. One Christmas Eve, Little Pedro and his brother came from a great distance to attend the cathedral service. Just as they were approaching the cathedral they heard someone crying softly by the roadside. And there by the wayside they found an old woman, sick and dying. It was almost time for the grand service to begin, but Pedro refused to leave the aged woman. Brushing back a tear of regret, Pedro thrust a small coin into his little brother's hand and bid him go to the service, and when no one was looking, place their little gift on the altar.

At the service one man brought a basket of gold and placed it on the altar but the chimes did not ring. Then the king came forward and took off his majestic crown and placed it on the altar, but again the chimes did not ring. The great organ began to peal forth the refrains of the recessional hymn, and the people were already to sing forth its melody when suddenly the majestic organ stopped. For floating down from the high tower came the strains of angelic music. The chimes were ringing! The chimes were ringing! Everyone present looked toward the altar just in time to see Pedro's little brother put his small coin on the altar and slip away. Such, I'm sure, must have been the exalted experience of the shepherds on that first Christmas of the long ago when the heavenly host sang forth from the choir invisible, "Glory to God in the highest, and on earth peace good will toward men."

We stand, my friends, on the threshold of another Christmas when angelic music can flood our souls if we can be but in tune with the eternal. When Christmas comes this year, may the spirit of the Prince of Peace be reborn in a host of human hearts throughout this whole wide earth, that mankind everywhere may come to know the sublime truth of our text, "In him was life; and his life was the light of men."

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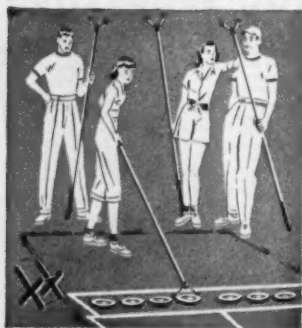
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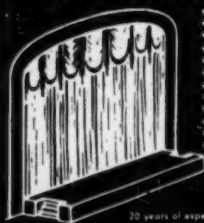
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# The Value of a Visit to Palestine—II

by G. B. F. Hallock\*

**A**S intimated in our former article, the land illumines the Book. The land confirms the Book. The land intensifies the interest of the Book. A friend of the writer, recently returned from the Holy Land, remarked that since he had been to Palestine the Bible had become a new book to him. We wish to add our own testimony to his, and to assure our readers that this is practically the united voice of all Bible students who are privileged to visit the Holy Land.

The whole region has a wonderful fascination. And despite many hardships great numbers of people every year go to see it and visit its sacred localities. It has power to charm and hold spellbound the hearts of men as has no other region of earth.

And this feeling is not something new in the world. From the very beginning a sacred halo has encircled it, and will no doubt continue to encircle it. Think of the spell which it cast over men like Abraham, Isaac and Jacob. As someone has said, "They could not leave it for the shortest period without being seized with a Palestine hunger which immediately brought them back. Joseph might have had an Egyptian pyramid for his grave, but he chose the humble cave of Machpelah in preference. There is no romance in all the annals of patriotism equal to the unburied body of Joseph waiting centuries and in faith for a coming grave in the Land of Promise. To Moses the land had such attractions that he gave up the palace and the throne of Pharaoh for it. And when the Hebrews were exiles in Babylon such was their Canaan hunger that it drove the very music out of their harps." They wept when they remembered Zion and urged how impossible it was for them to sing the Lord's song in a strange land. Was it not this same almost irresistible fascination manifesting itself, to be sure, in a possibly not very sane or sensible manner, which inspired the Crusaders of the Middle Ages, and poured out the best blood of Europe in a great sacrifice on Palestinian soil?

This fascinating power of the land is a fact. There is no denying it. But as a fact it certainly demands a reasonable explanation. Fortunately that explanation is perfectly at hand. Abraham and his seed loved the land because

of the promise that the Messiah, the Redeemer of the world, should be born in it and live in it. The New Testament saints and their seed loved the land because the promise was fulfilled and Christ, their Saviour, as ours, was born in it, and lived in it. And as their spiritual descendants, and for the very same reason, we love it too. It is the land in which Jesus was born, which held his cradle, his cross and his tomb, in which he manifested his wonderful life and where he spoke those pure, uplifting and life-giving words which we find today in the gospel of his grace.

One of the first surprises that comes to the visitor is the smallness of the land. From Dan to Beersheba is about 150 miles and the average width from the Mediterranean to beyond Jordan about fifty miles. As a rule, even in these revolutionary days, the sacred sites and their remains have been preserved. And from Jerusalem as a center the whole region can easily be reached by auto and at comparatively light expense. As to the city itself and despite passing of time, it retains the appearance of a great walled fortress of the Middle Ages. Its very many sacred sites and so-called "Holy Places" are preserved.

We dare not take space to even mention the almost innumerable holy sights and their remains, with their associations. But suggestion may be given of possible trips for the traveler. Of course, the distances in Jerusalem are short and inside the walled city the visits must be on foot. The same is true concerning visiting Calvary and the other sites outside the seven-gated walls.

An example of an auto trip would be from Jerusalem to the Garden of Gethsemane, the Mount of Olives, Bethany, past the Good Samaritan Inn at the road side, and on down to Jericho. From there one passes on to Jordan and the Pilgrims' Bathing Place, the traditional place of the Israelites' crossing and the baptism of Christ. And from there to the Dead Sea, a body of water twelve by forty miles in size, with no outlet, and in a deep depression in the earth 1292 feet below the ocean level.

From Jerusalem to Bethlehem is only six miles. Here Ruth lived in poverty and in wealth. Here David as a lad walked the streets and led his father's flocks to the hillside pastures. Here Samuel came with the anointing oil.

\*Minister emeritus of the Brick Presbyterian Church, Rochester, New York.

But, best of all, here began that Life which has "lifted empires off their hinges and turned the stream of centuries out of its course, and still governs the ages."

On to Hebron, the city of Abraham, is only a short drive. On the return one can visit Rachel's Tomb and the Pools of Solomon.

Northward to Bethel, Jacob's Well, Shechem, Mounts Ebal and Gerizim, Samaria, Dothan, Jezreel and Nazareth, then on to Cana and the Lake of Galilee and its environs. This is a longer trip, but without difficulty.

A final trip may well be to Joppa, the Plain of Shalom and the modern city of Tel Aviv. If one has come by ship he probably landed at Haifa and now sails from the same port. The railroad has taken him from Haifa to Jerusalem and return.

### Proof of Prayer

(From page 35)

peal growing purer and richer and sweeter the more he grows in the knowledge of the Divine Father.

Such is prayer. The soul's instinctive appeal to God growing increasingly intelligent and increasingly free as God becomes better and better known. God has become better known! Prayer has been crowned with this supreme and vital success!

### The Drapery of Life

(From page 44)

To prepare a face to meet the faces that you meet.

A face can be put on in a moment; it can be cynical or pretty or blank or cruel. But an attitude toward life—that is not the affair of a moment, but the achievement of a lifetime. Every day we sew a drapery for life—a drapery that either shuts us off from a part of life's meaning, or one which enhances and beautifies and lifts up that meaning. Let us, then, too, drape our lives in the cloth of continual thanksgiving, not neglecting to do good and to share what we have, for such lives and acts are most pleasing to God.

### Miscellaneous

A Scotch minister had come to the concluding prayer, where it is customary to pray for all and sundry. He suddenly remembered that he had forgotten to pray for the magistrates. So he put in that petition just where he was. He prayed: "Have mercy on all fools and idiots and especially upon the magistrates."

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# Biographical Sermon for November

James Abram Garfield—Soldier and Statesman

by Thomas H. Warner

*Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.—I Corinthians 9:24.*

**J**AMES ABRAM GARFIELD was the twentieth President of the United States. He was born November 19, 1831. His early life was full of hardship owing to the death of his father. He had to work on the farm. He only went to school for three months each winter.

At the age of seventeen Garfield had an intense desire to go to sea. He said: "Mother, I want to be a sailor, and I am going to sea." The mother knew that sooner or later the boy must get the desire for adventure out of his system, so she gave a reluctant consent for him to take one trip on Lake Erie. With a sinking heart she watched him start for Cleveland on foot, his clothes tied up in a handkerchief.

On this trip he narrowly escaped drowning. He saw in this the hand of Providence. He said: "I'll go home, get an education and become a man." Soon after his return he was seized with malaria, and lay on a sick bed for six months.

On his recovery Garfield went to Geauga Seminary, at Chester, Ohio. He had only \$17.00 in his pocket when he arrived. He worked on the farm during the summer, and went back to the Seminary in the fall.

In 1854 Garfield entered Williams College. He had about \$300 which he had earned by teaching and carpenter work. He left Williams in 1856 to teach ancient languages and literature at Hiram College. The next year, at the age of twenty-six, he was made president of the institution.

Garfield distinguished himself as a soldier in the Civil War. In 1863 he was made a major-general by President Lincoln. Judge Clark said: "Garfield was the soldier's friend. Such was his affection for the men that he would divide his last rations with them, and nobody never found anything better at headquarters than the rest got."

During the next eighteen years Garfield was a leader of the Republican party. He was elected to the House of Representatives in 1862. He was appointed to make the address when the House took official action on the

death of President Lincoln. He said: "God reigns, and the government at Washington still lives."

Garfield was elected a United States Senator in January, 1880. On this occasion the Des Moines Journal said: "It is with no little pleasure we announce the election, by the Legislature of Ohio, of General J. A. Garfield to the Senate of the United States. His history from a poor fatherless boy to a seat in the highest assembly in the nation, has been that of a triumphant march, every step of which has been glorious."

Garfield was elected President in November, 1880. Colonel W. H. Crook was doorkeeper at the White House. He said that on the morning of the day that Garfield was shot, he heard shouts of laughter coming from a room occupied by two of the President's sons. He went in and found them turning handsprings on the bed. The President said: "I think I can do that as well as you can." He sprang in the air, landed on his hands, turned a perfect handspring and came down on his feet, to the amazement of the boys and the doorkeeper.

Garfield was shot on July 2, 1881, in the waiting room at the Baltimore & Ohio Railroad station in Washington. The fatal shot was fired by Charles Jules Guiteau, a Chicago lawyer. He was a disappointed office seeker, who had applied to the President for the post of American consul to Marseilles. He was also believed to have become hostile to Garfield through the influence of the President's opponents, led by Roscoe Conklyn. Guiteau was tried, convicted and hung.

Garfield died on September 10, 1881. Impressive ceremonies were held in Washington and in other cities. At the head of the casket a scroll was placed bearing this inscription:

Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest.

Garfield was buried in Lakeview Cemetery, Cleveland, at his request. A Cleveland committee raised \$225,000 of which \$75,000 was given by the local citizenry, for a memorial. It was dedicated May 30, 1890.

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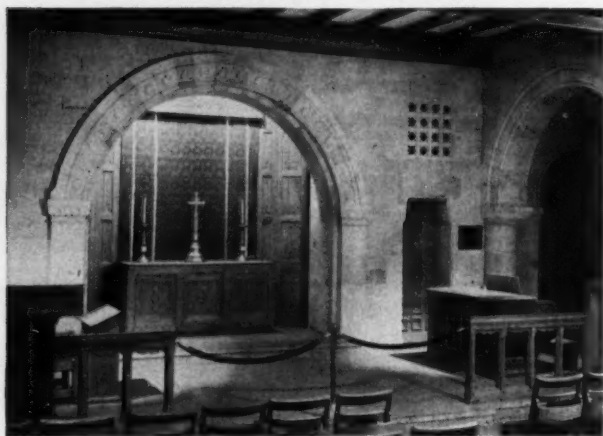
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## Lesson Illustrations

(From page 37)

whatever happened to him.

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DECEMBER 21:

### IMMANUEL — GOD WITH US

In Him Was Life. In Jesus, there was a mystic, spiritual something never before seen in any other man. There has been but one Christ! He brought a new, spiritual interpretation of life—"In him," says John, "was life." The life of God, the life of the Spirit, a new way of life for all men! Sometimes in emphasizing what this incarnation meant to Jesus (and that is of first importance!) we miss what it meant for men. Jesus Christ brought the life of God into the world, and men were never the same after that! He lifted us up to where we could look into heaven, and straight into the eyes of God. That is really living!

"I picked up an advertisement for a winter cruise to the Caribbean. Care-free people lolling on steamer decks, surrounded by luxury and basking in the sun. At the thought of such a vacation I licked my lips. Then I looked at the rates and licked my wounds. But in bold letters were these words: "This is the life!" Is it?

"In the hospital a young mother was seated at a bedside, sobbing. Her husband put his arms around her. 'Don't cry,' he said. 'We must learn to meet this kind of thing. This is life.'

"A newspaper man came back from Europe after having seen the torture chamber at Buchenwald. He was pretty grim, 'The American people,' he said, 'have to face the facts of life.' Buchenwald is life!

"A group of art experts were evaluating a specimen of our twentieth century nonsense called abstract art. Within a frame was a conglomeration of lopsided anatomical patterns. One of the experts mused, 'It has spirit. There is life in it.' Life is that?

"I was in a restaurant late one night, eating a hamburger with raw onion—a great delicacy, but one dares indulge in it only late at night. A reporter friend sat down beside me. 'Know what you ought to do?' he said. 'You ought to go to the North End, beyond the Arch, and prow around those dives this time of night. You would learn something of life.' Life is in the dives of the North End!

"In him was life.' In Jesus, God is saying to man, 'Here is life for you.' . . The Incarnation glorifies man. 'What is man, that thou art mindful of him? . . Thou . . . hast crowned him with

glory and honor." — Hughes Wagner, in *The Word in Season* (Abingdon-Cokesbury).

#### DECEMBER 28: WISE MEN SEEK JESUS

The Wisdom of the Lowly. On a dock in Singapore, we once watched a group of engineers trying to solve a problem. A block of wood had dropped down into a hole bored deep in cement, to hold the iron post of a great crane they were setting up; they tried everything to get that block of wood out, and everything failed. Here were some of the best-educated engineers in the world, and all their brains and education were mocked by a little block of wood!

They were about to give up, when a humble Chinese rickshaw man stepped up. "Please, masters," he said, "may I try?" They laughed: "Sure coolie, go ahead!" The coolie took a pail on the end of a long rope, dipped up water from the sea, poured the water down the hole—and up to the top of the hole floated the block of wood. Then he siphoned the water out of the hole, grinned at the silent engineers, picked up the shafts of his rickshaw and went off down the street!

Just so have the humble often confounded the wise! Keep this clear: the shepherds came first to Bethlehem, and the wise men came later. The lowly mind grasped the significance of this great event, before the men of wisdom grasped it!

It has always been so; the humble seem to know God more intimately than the wise. When the scientist Galileo was near death, he cried, "This Christ, this Christ!" He glimpsed Christ's greatness late in life; Italian peasants all around him had seen it all their lives!

### Keeping Christ

(From page 31)

I wanted to shout my protests from the top of every building on the street. Christ couldn't be in Christmas in THAT display, or in THAT store.

MRS. L.: I don't blame you for wanting to "shout from the house tops."

MRS. W.: That's just the way I felt about it. And I guess I'm not the only one who is worried about this Christmas liquor problem. You know my granddaughter Mary works in Chicago and she was telling me the other evening that her office this year is not going to have the usual Christmas party, where liquor flows freely and in consequence the party always gets "out of hand." The manager astonished everybody by suggesting that this year they have an old-time liquor-free

affair and donate to a Children's Home or some other worthy cause the money that usually went into the alcoholic drinks.

Mary says that at first some of the employees protested that now-a-days no one could imagine a Christmas party without cocktails, but finally the suggestion caught on and some of the girls and men who never did like the liquor parties got up enough courage to say they felt that Christmas is too sacred to be celebrated with anything that leads to such brawls and unfortunate results. Talking about the usual office celebrations and seeing that clever advertising in the drug store window just made me wonder what this world is coming to. I thought of the thousands of liquor-soaked parties that will continue to be held and of the misuse of the sacred emblems of the Day, and I said to myself, "Can't we who love Christ in our hearts prevent his being so shockingly ignored? Can it be that we have been blind to such evidence that he is being overlooked, even defied, in our Christmas in America, this great land of ours?"

MRS. L.: But Mrs. Willing, perhaps it isn't as bad as that. You saw that liquor display in only ONE store, didn't you?

MRS. W.: Yes, I personally saw it only in the one store, but I'm sure it is in many stores for it is sponsored by a national liquor corporation. The second time I passed that window, I noticed that the Christmas bell was advertising another kind of liquor. There appears to be a removable panel which the druggist can easily change from time to time, with only a few minutes effort. And I've begun noticing many other advertisements similarly desecrating the true meaning of Christmas, not only in window displays but in the newspapers and magazines. Haven't you noticed all the beer advertising on the radio and television and the big ad that seems to be everywhere, saying, "Make it a wonderful Christmas" and suggests that you "give" some famous brand of liquor?

MRS. L.: No, I haven't noticed particularly, but I seldom listen to the radio and I guess I just have not paid any attention or thought how serious it might be. Don't you think though, Mrs. Willing, that possibly that drug store display may be only in our city?

MRS. W.: Oh! No, Mrs. Light. As I told you, it is a national liquor corporation ad and probably appears in every city and most small towns all over the country. I wrote to my daughter out on the West Coast about it and she has seen several out there. And of course there are thousands of other

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kinds of liquor being advertised for Christmas buying.

MRS. L.: This really is distressing, Mrs. Willing. I'm just wondering what my little Billy would think if he saw that Christmas bell display. Would he believe that Santa Claus drinks such liquor? Or that the Baby Jesus was in the farmhouse in that ad? I must talk to Bill's daddy about this. He certainly would not approve. Oh! Here comes our neighbor Mrs. Keen. (*Crosses the room and opens door*). Good morning, neighbor. Come right in.

(*Mrs. Keen enters with hat and coat on and her arms full of packages.*)

MRS. K.: Good morning, Mrs. Light. Hello Mrs. Willing; I'm so glad to see you. I stopped over at your home and the maid said you were here.

MRS. W.: Sorry I wasn't there. Did you want something in particular? Looks as if you have been Christmas shopping.

MRS. K.: Yes, and the stores are so crowded and my arms are so tired from carrying all these packages that I suppose I should have gone right home. But I saw something that I'm terribly concerned about and I thought maybe you could do something. I know how active you are in the church and the WCTU and the Woman's Club and maybe you can start something.

MRS. W.: Mrs. Light and I have just been "terribly concerned" about the Christmas liquor advertising. What's your problem?

MRS. K.: TOY GAMBLING MACHINES for children!

MRS. L.: GAMBLING MACHINES FOR CHILDREN! That is abominable. I hate gambling in any form and I fully realize that the boys and girls who would play with gambling machines might easily grow up with the idea that gambling is just a regular part of life and see no harm in it and really gamble when they become men and women. Somebody will surely make money selling that new toy, for lots of parents won't realize what it can lead to.

MRS. K.: And another thing horrified me too. The toy counters are full of guns again. Guns for Christmas!

MRS. L.: All the children have guns, that isn't too bad, is it? I can't see what that has to do with keeping Christ in Christmas.

MRS. L.: Oh, Mrs. Light, I don't get your viewpoint. Why we have had scarcely any peace for twenty years. You agree that the toy gambling machines may give a child the idea that there is no harm in gambling. It's the same thing with the guns. Children find these guns on the Christ Birthday tree and they become so accustomed to

play at shooting that they soon think it's natural to kill in war, or even in a quarrel. Won't that lead to another war-minded generation and more crime?

MRS. L.: But I still can't see what war has to do with Christ and Christmas.

MRS. W.: It seems to me it is this way. Christ, the Prince of Peace, teaches us not to kill. Who knows but that wars may increase, because from the time our children are big enough to pull the trigger on a toy gun, they have instilled in them the idea of shooting as an every-day affair and by the time they are eighteen, war too seems commonplace and they welcome the adventure.

MRS. L.: But wars are not new. Surely there is more back of war than just letting children get accustomed to shooting a gun.

MRS. W.: Yes, indeed there is more. There is the greed and the power of the commercial world preying upon the innocent and disregarding the fact that in time of war youth are the cannon fodder. Just like the greed and the power of the liquor traffic, through its attractive advertising, traps youth toward that first drink, which always MAY LEAD TO THE ALCOHOL HABIT.

MRS. L.: But I read somewhere that the brewers are sending beer to Korea. That looks as if they are carrying out Christ's commands of giving.

MRS. W.: That's the worst part of it; that it "looks" that way to the thousands of people who do not consider the possible consequences. Don't you see that the boys who learn to drink beer while they are in war service are quite likely to be good customers of the liquor traffic when they get home?

MRS. L.: But when they get home, they can have other things to drink, why should they want beer or any other liquor?

MRS. W.: The alcohol in beer isn't as harmless as all that. Alcohol in any beverage is habit-forming. That is, the first drink tends to call for the second, and the second for the third. Some people can take a drink now and then and not acquire the habit. But those boys in Korea, lonely, under great tension, and many of them in great pain, probably would be peculiarly sensitive to the subtle narcotic effects of the alcohol and be quite likely to succumb to the habit.

MRS. L.: That is bad. I hadn't realized that there might be any selfish reason for sending beer to the war zones. I just supposed it was merely to help the boys.

MRS. K.: I fully agree with you, Mrs. Willing. I think you will find, Mrs. Light, that primarily, the brewers always want to help themselves financially.

MRS. L.: I think I can see now what you mean by the liquor advertising and the toy guns and the toy gambling machines in relation to keeping Christ in Christmas. But what can I do about it? I seldom go out alone. I just couldn't go to the city hall to talk to our officials or to the court house to see any of the men there. And I certainly can't go to Washington to protest to anyone.

MRS. W.: But there are a lot of things you can do, Mrs. Light. Of course no one person can do the job alone. I mean, neither you nor I just alone can change public sentiment sufficiently to "keep Christ in Christmas," but you can do your part and I can do mine and we can both get others to help.

MRS. L.: Tell me some things I can do. I really want to help.

MRS. W.: You might begin by commending the merchants who have posters in their windows announcing the "Keep Christ in Christmas" movement. You can ask your pastor to preach on the subject and you can ask your Sunday school superintendent to mention the important matter. And can't you get your PTA to encourage school programs that emphasize the spirit of Christmas as God's gift to the world and promote the idea of GIVING instead of GETTING?

MRS. K.: I think it's always a good idea to send Christmas cards that carry the religious message of Christmas instead of Santa Claus, don't you, Mrs. Willing?

MRS. W.: Yes, that's my way of doing. That is another good thing "to do," Mrs. Light. And you could talk about this idea of Christmas as a sacred day to the girls and boys who come to see your children and help them to lend a hand in some of the things that can be done by them to promote the "Keep Christ in Christmas" campaign.

MRS. L.: It certainly is a big task, isn't it? I suppose I could phone to some people, even if I don't go out much. But I should think it would be so much better if a lot of people would get together to do some of these things. It's hard to do something alone.

MRS. W.: You are perfectly right, Mrs. Light. And one of the ways to promote this campaign is to become a member of the Woman's Christian Temperance Union. As a member, you can make your influence felt against war, against liquor and all its adver-

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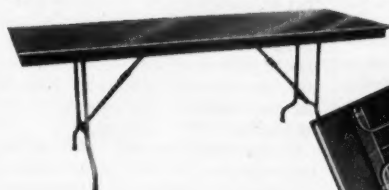
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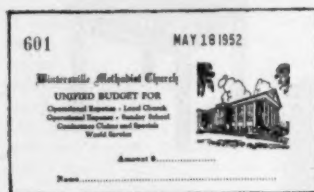
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### SERMON STARTER

The Ministry to Which We Are Called  
*Fulfill thy ministry.*—II Timothy 4:5.

IT WAS golden advice that St. Paul gave to his son in the faith, Timothy, and to us, his spiritual descendants. But how is this to be done? What, indeed, is the ministry to which we are called? Obviously it is the same ministry to which Timothy was called—ageless and unaging—and yet different. It is different, not in nature but in setting. It is different in setting in the sense and to the degree that the Western world of 1952 differs from the world the first century of our era in Palestine, Greece and Italy. And yet the apostolic command lingers. It will not be silent. It will not down. It demands a hearing, it demands an answer and, with the answer we give it, a full and unequivocal commitment.

What, in essence, and implication, is "the ministry to which we are called"?—we who represent the living Word of the living Christ and the living Church?

Well, to begin with, it is a ministry with many serious obstacles in the way.

A. The obstacle of pathetic ignorance. The man who would fulfill his ministry in our day is not unlike a cultured Greek of, let us say, 200 B.C. trying to speak words of wisdom to an unlettered barbarian.

B. The obstacle of secularism. "Even the motives of modern man," says Dr. Montague of Columbia, "have become secularized." It isn't that modern man is particularly irreligious—possibly he is too religious, but religious in the wrong sense and direction. It is, rather, that he is unreligious. He lacks experimental knowledge of, interest in, and commitment to a Christian interpretation of life's meaning, mission and destiny. To say the least his thinking is not God-centered. It is egocentric, not theocentric.

C. The third obstacle, more subtle and, therefore, sinister, is the obstacle of bourgeois complacency. Conventionally good people, possibly Puritanical in their goodness, fill many an otherwise empty church pew. They may even be known as "pillars of the church."

But pillars are dead things. They are not alive and growing. They are not vital. They are not fragrant. They are not contagious. \* \* \* There is no obstacle to a full and creative ministry quite so subtle and yet widely diffused as is that of moral complacency and spiritual self-satisfaction. Here we meet the danger of mistaking an artificial Christianity for the real thing, or of the widespread practice of equating petty, personal prejudices with priceless, permanent principles.

There is, however, another side to this picture, a side at once hopeful and challenging. It is this: Multitudes of modern men and women are deeply, achingly, disappointed with life as they find it. Lacking the light and leading of faith they walk, with leaden feet, the dull and deadening path of frustration. They know many pleasures, but little unsullied happiness. They are tense, taut, fearful, feverish. They have spent their years "seeking without finding and journeying without arriving." They are all run-down because they are all wound up. They have really tried to take the best trains, but usually the ones they have taken have been going in the wrong direction. Deep down they are divinely dissatisfied. There is an aching loneliness at the center of their lives. They may have everything the world can give them, except the real thing—God! And it is only through the "ministry to which we have been called" that this incurable and nameless longing can be answered.

A. The ministry to which we have been called is a ministry of happy, urgent, announcement. It is the ministry of the Evangel. It is the good-news of God in Christ. It is a message witnessed to by word and life and sacrament. It may be heard like the music of a distant drummer, but never, when it is authentic, is it heard like the discordant notes of some uncertain trumpet. The authentic Gospel speaks with clarity. It speaks with joy, it speaks with conviction. And, mystery of mysteries, it carries within itself a transforming power not of earth.

B. The ministry to which we are called is not primarily the ministry of  
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## Keeping Christ

(From page 52)

tising, and against the sale of those toy guns and gambling machines. The WCTU doesn't promote the "Keep Christ in Christmas" campaign only in December. The work that it does day in and day out promotes such a spirit continuously.

MRS. L.: I'd like to help in that way. What must I do to become a member?

MRS. W.: You just have to sign the pledge and pay one dollar annually.

MRS. K.: I'd like to join, too. May I give you my dollar now and do you have any pledge cards with you?

MRS. W.: I always carry pledge cards in my bag. (Opens bag and hands a card to Mrs. K. and another to Mrs. L. Both read them.)

MRS. L.: Excuse me until I get my purse. (Goes out of the room and returns with a dollar bill which she hands to Mrs. W. and a fountain pen to sign the card. Mrs. K. takes a bill out of her bag and hands it to Mrs. W. and borrows the pen to sign her card. Mrs. W. takes both cards and puts them in her bag.)

MRS. W.: Thank you so much, both of you. I must be going.

MRS. K.: I must get home too.

MRS. L.: I certainly am glad that you both came in. I do want to have a part in this important campaign to "Keep Christ in Christmas" and I am so thankful that I can add my influence against war and to get rid of the toy guns on the counters, the toy gambling machines there, and to keep beer out of the war zones, and to keep Christmas from being debased with liquor in any way. I want to do this for the sake of my children and all the youth of the world. Then, too, I feel as if I want to make a new start. Perhaps I haven't been as kind as I should have been. Perhaps I haven't done enough for other people. Perhaps I haven't applied the Golden Rule as much as I should. At times, I may have seemed selfish and cruel-hearted.

MRS. W.: Mrs. Light, that is the true spirit of Christmas! (All silent for a moment.) I must be going. Good luck with the cookies!

MRS. K.: I must go too. The children will soon be home for lunch. Goodbye.

MRS. L.: Goodbye to both of you. (The door is shut and Mrs. Light stands quietly. With uplifted head and with hands clasped, she says:)

Others, Lord, yes others,  
May this my motto be,  
Help me to live for others,  
That I may live for Thee.



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Mrs. Engel

## THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

### DO YOU WRITE THANK-YOU LETTERS?

## Thank You Again!

by Margaret Ratcliffe\*

SINCE ministers and their wives are being constantly entertained by the members of the congregation and are the recipients of so many unlooked-for gifts of one kind and another and since all these should be adequately acknowledged, here is one way a minister's wife can lend a hand, for gratitude is a Christian virtue which we, in our busy world, are apt to overlook.

Although we cannot always repay in kind, perhaps due to a minister's limited budget, there are other ways that will show these kindnesses are appreciated. One way is to include the donors in our Christmas list and to send each a card bearing a little note to show that we still remember his kindness. For example, our Christmas list includes a devout Catholic who gave my hubby a beautiful red leather chair some years ago, the theater manager who supplies weekly passes to his theater, the druggist who discounts our purchases, our doctor who keeps us well at minimum cost, the gardener (now in his eighties) who gives us fresh vegetables, the man in a former parish whose airmail package of peonies, fresh from his garden, arrives every spring without fail. . . . Another way is to watch for a chance to do something thoughtful for these kind souls on their birthdays or when sickness or some immediate need provides an opportunity—a telephone call, a birthday or anniversary card, a few flowers, a small gift. . . . Further a card sent from some vacation spot to let them know you are thinking of them is a simple thing but is often

appreciated. And instead of returning meal for meal we can entertain several couples the same evening, serving simple though dainty refreshments. But, of course, all gifts and kindnesses should be immediately acknowledged and that calls for Thank-You letters. The following are a few samples from our household this year, by means of which we tried to let our generous friends know how grateful we were for their thoughtfulness.

\* \* \*

Dear Friends at Thompson Lane,

There's "turkey in the straw"

And "chicken in the rough,"

But anyone can tell you

They're just ordinary stuff.

But turkey-cake with cookies,

So ingeniously contrived,

Is the thing that quite o'ercame us

When last night it here arrived.

But the fact that's still bewildering

And the thing for which we fall

Is that you kind friends, the Lohnes,

Should think of us at all.

Many, many thanks! You do not know how much we really appreciate your thoughtfulness.

\* \* \*

Dear Delinda and Parkman:

What a delightful time we had last evening with you both in your interesting home! But what else might one expect with such charming personalities as host and hostess, possessing the fine gift of conversation, the heights of culinary art and genuine hospitality? We enjoyed every minute including the colorful trip to Bermuda, which displayed how you have mastered the technique of the movie camera.

We want you to know how much we appreciate your kindness. Many, many

†Mrs. Ernest H. Engel, Bishop, Texas.

\*Mrs. G. R. Ratcliffe, Milton, Massachusetts.

thanks!

Dear Santa Claus at 15 Artwill:

We have just come from a very impressive ceremony in our kitchen—"The Planting of the Bulbs." Placing them in this attractive brass bowl, we followed the explicit directions, and, in order to keep them in the proper temperature and light for the first ten days, we shoved them under the bed in the guest room. Hope no one mistakes the purpose of the vessel! Already we are anticipating the beautiful blooms, but still are in some quandry as to what to expect—lilies or narcissi. Anyway they are already named Helen, Grace, George and Marg. If by any mismanagement on our part they fail to bloom, we suspect the beautiful linen handkerchief is to wipe away our tears.

Many, many thanks for these gorgeous and useful gifts. You are much too kind!

As always,

Dear Mrs. McS—:

When my eyes fell upon the contents of this box, I was simply overcome! What an adorable surprise! How can I ever thank you enough for this exquisite blouse and scarf, which are just exactly what I dreamed of having some day. Weather permitting I shall blossom forth next Sunday with colors matching—thanks to your perfect taste.

My hubby and I agree that you are altogether too kind to us and we seem to be so incapable of showing you, even in our little way, how we appreciate your kindness. Many, many thanks!

Gratefully yours,

Dear Mildred:

You are so sweet! Your thoughtfulness and generosity are so overwhelming that it is difficult for me to find words to adequately thank you. Your pussy willows so cleverly flanked with evergreens and tied with yellow ribbon bespeak your artistry. Your wonderful pies, delicious chicken, and ice cream surely saved us from a tragic situation. Many, many thanks! This great kindness shall always be much appreciated!

Dear Miss Goeres:

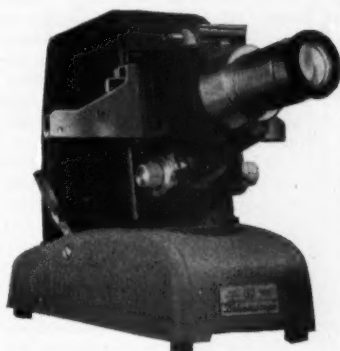
When I contemplated getting the music book and instruction for its use, I had no idea that I was to be privileged to feast my eyes upon such a marvelous collection of antiques as fills your home. It is almost unbelievable that you have gathered together so many choice and priceless treasures! Every wing of your private museum as well as every floor has its particular appeal, with the most unique collection of antiques that I have ever seen.

Thank you so much for the delight-

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ful afternoon and for your very considerate assistance in introducing me to the new music book.

Dear Hostesses Super de Lux:

Again we find it impossible to adequately express our sincere thanks and appreciation for our glorious vacation with you. All the way home we kept remarking about the fun we had and about what grand people you are. Our gratitude, you may be sure, is mingled with penitence as we with shame recall our rude intrusion upon your routine hours for rest. Perhaps by this time you have recovered sufficiently to grant forgiveness.

The humble fare at our house seems a terrible letdown after the sumptuous meals served at your table. Furthermore, the humidity and intense heat here last night heightened our sense of appreciation of the luxury of the balmy ocean breezes, which you permitted us to enjoy. Again and again and forever many, many thanks! Our visit with you was most refreshing.

In a separate package we are including a few little animals for you to give to Judy, the little beauty next door.

Dear Mrs. Townsend:

Just when I was thinking that I might sneak by another milestone, you vividly expose it in such a delightful way that I repent of my intention. In fact now I am very glad because of your kindness. Thank you indeed for this beautifully embroidered handkerchief, the nicest one that I ever expect to caress the nasal cartilage that forms the focal point of my physiognomy. I'll be flagging you from the pulpit.

Sincerely,  
George

Dear Ruth and Joe:

To have such kind and thoughtful friends is one of life's choicest possessions! Three delightful evenings await us this year with the Milton Players as a result of your generosity. We shall be remembering you who have made them possible for us. Again please accept thanks from the bottom of our hearts.

Dear Les:

Last night's Prudential Committee meeting made me feel more than ever indebted to you. You haven't any idea how much your kind words and generous action have warmed my heart. Please accept my faltering expression of sincere thanks. I do appreciate having a friend like you.

Sincerely,  
George

Dear General and Mrs. Mac:

What a refreshing day it was for us

with you and your wholesome and interesting family! Milly the beautiful mermaid juggling her dates; would-be suitors tripping in and out with their luggage; charming Lissa with her 1952 model boy friend, tall, dark and handsome; good-looking Joe with his enviable tan and his fisherman instinct, practicing now on the slippery finny creatures of the deep, but with aspirations later on to become a fisher of men; and of course your own gracious hospitality as our hosts made it a day long to be remembered.

How we did enjoy the dip in the ocean at the choicest spot on the Cape, the cool breeze on the hottest day, your beautiful and spacious summer home with its early picture window, massive walls and poetic staircase, and the most delicious dinner—especially the "wood-chuck," ha! You really went to too much trouble, but we do want you to know we thoroughly appreciated it all. Many, many thanks for the lovely day!

Gratefully yours,

Dear Eva and Mark:

This gorgeous basket of things to eat is surely the choicest Christmas treat. It's loaded down and bursting wide With all the fruits of Christmastide. And lovelier far than things to eat, And sweeter far and can't be beat, Is the Murray spirit with kindness true That o'erflows the basket that comes from you!

Thank you so much! We truly appreciate your kindness and generosity.

### SEMINARY COMPLETES CONSTRUCTION PROGRAM

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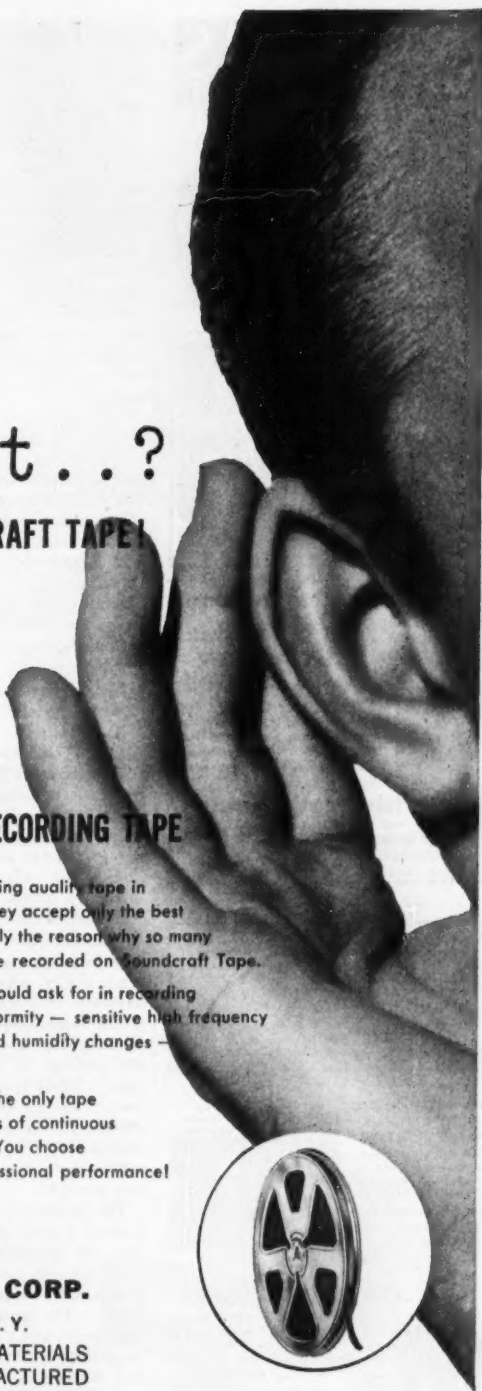
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## Productive Pastures

(From page 54)

religion—there is plenty of that in the world!—but the ministry of revelation. In truth, Christianity is not primarily a religion; primarily it is a revelation. Religion may be true or false, good or evil. But the Christian revelation—the truth and intention, character and love, of the living God made manifest on the human plane in a God-Man and a Man-God, named Jesus, the Christ—that is wholly perfect and holy in its perfection. Thus it comes to pass that the man who would “fulfill” his ministry will spend his life making this announcement, the best of all good-news. And he will make it in a spirit of lyrical joy—urgent, sensational, imperative, universal and imperishable.

Historically speaking, this unique revelation—the fact and the interpretation of its meaning—came into and out of two little countries of the ancient world: Palestine and Greece. These were Western civilization’s Great Originals. And it is the ministry of the Christian Church, and only that ministry, that can keep the roads open back to those great originals.

Psychologically speaking, this revelation has come, and continues to come in two ways:

A. Usually it has come, and continues to come, by means of progressive self-disclosure. It has come, and it continues to come to men, as comes the dawn; as comes the springtide; as comes the flowers; as comes the unfolding prophesies and potentialities of a little child. That is to say, quietly, gradually, almost imperceptibly.

B. Sometimes—as to Paul, Augustine, Luther, Wesley, and many another—it has come and it comes quickly, dramatically, unexpectedly—out of darkness, in a magic moment, as when a star breaks, arcs down the night, like God striking a match across a cathedral ceiling. In such times of insight man is lifted from time into the timeless; from the explicable into the ineffable; lifted above the wonder of words until his soul is emparadised within God’s luminous clouds of wordless wonder.

The ministry to which we are called and are commanded to fulfill is a ministry of illumination and interpretation. We live, you and I, in what Jeans has so aptly called “a mysterious universe.” The greater the area of our knowledge, like a continent in the midst of an almost illimitable sea, the longer and deeper the shorelines of its mystery. Let the men of science—astronomers, physicists, chemists—deal with everything visible and tangible, from neutrons to nebulae, it still remains for

us to illuminate and interpret the greatest of all mysteries:

1. The mystery of God—his character, purpose, and intention.

2. The mystery of man—strange mingling of dust and divinity, of the animal and the angel; earth-bound but heaven-bent—the only creature in the universe to whom has been given the perilous dignity and prerogative of saying “Yes” or of saying “No!” to the Creator.

3. The mystery of God’s intention in history, in world-history, and in your history and mine.

The ministry to which we are called is a ministry of reconciliation.

1. Reconciliation between man and God. “Be ye reconciled to God.”

2. Reconciliation between man and man. “First be reconciled to your brother.”

The ministry to which we are called is a ministry of redemption.

1. Redemption from Sin:

A. The guilt of sin—the emphasis of the Latin Church.

B. The disease of sin—the emphasis of the Greek Orthodox Church.

2. Redemption from Fear—the thing that kills more people than cancer.

3. Redemption from Frustration.

4. Redemption from Death—its sting and vaunted victory.

The ministry to which we are called is the ministry of sainthood. A saint is a man who is what God intended all men to be. He is a God-centered and, therefore, completely integrated personality. He may live on top of a pillar or in the deepest squalor of the slums but his life will always make it easier for men, women and little children to love, believe in, and serve Jesus Christ. \* \* \* The decadence of Western civilization began on the day in which (supplanted by the military hero, the robber baron, the inventor, the practical scientist, the physical athlete, the multi-millionaire, and the gangster) the saint ceased to be the hero of the creatively uncommon common people.

Our world is in desperate need of many things, but its most desperate need is sainthood. Above all others it needs theocentric, rather than egocentric, men and women. We must recover the secret of the saints. We must give our vocations as Christians priority over all business and professional interests. We must recover the sense of sacrificial mission, the potency of sanctity, and the ultimately victorious nature of successful failure.

Finally, the ministry to which we are called and which Apostolic command asks us to “fulfill” is the ministry of the living Christ—not an evocative echo



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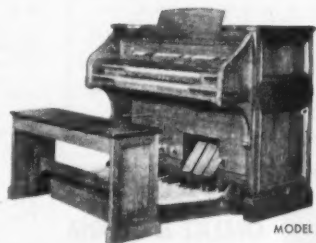
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or a haunting memory of the Man of Galilee, but of the Eternal Galilean—risen, radiant, available—at once infinitely loving and unutterably lovable. —Notes from the Editor's opening address at the Central Pennsylvania Conference on Preaching, State College, Pennsylvania, October 1 and 2, 1952.

## POETIC WINDOWS

### Beauty

I've heard some say that beauty lies  
In the radiant heart of a rose,  
Or the gentle rustle of leaves  
When a soft breeze blows.

Others think that beauty lies  
In the flight of birds on wing,  
Or the magic color schemes  
That changing seasons bring.

Some see it in the summer day  
A storm, or the lightning's flare.  
But I find that beauty, like God's  
Unchanging love, is everywhere!  
—Sarah Mizelle Morgan in *Nautilus*

### The Singing Heart

Oh, many be the hearts that growl,  
And heavy hearts that groan;  
And hearts that cry as years steal by,  
And lonely hearts that moan;  
But like the lark on distant wing,  
Be mine the heart that's learned to sing!

Oh, many be the hearts that shriek  
Their hatreds. Many, too,  
That cannot wait to curse their fate,  
And hearts that bark at you.  
To only one small hope I cling—  
That my heart shall forever sing!  
—Roscoe G. Scott

### I Have a Friend

Around the corner I have a friend,  
In this city that has no end;  
Yet days go by and weeks rush on,  
And, before I know it a year has gone,  
And I never see my old friend's face:  
For life is a swift and a terrible race.

He knows that I like him just as well  
As in the days that I rang his bell  
And he rang mine—we were younger  
then;  
And now we are busy, tired men—  
Tired of trying to make a name;  
Tired with playing a foolish game.

"Tomorrow," I say, "I will call on Jim!  
Just to show I am thinking of him."  
But tomorrow comes and tomorrow  
goes,  
Around the corner—yet miles away—  
"Here's a telegram, Sir: Jim died  
today."  
And that's what we get and deserve  
in the end:  
Around the corner—a vanished friend.  
—Anonymous

### Silence

There is a mystery too deep for words;  
The silence of the dead comes nearer  
to it,  
Being wisest in the end. What word  
shall hold  
The sorrow sitting at the heart of  
things,

The majesty and patience of the truth!  
Silence will serve it; it is an older  
tongue:  
The empty room, the moonlight on the  
wall,  
Speak for the unreturning traveler.  
—John Hall Wheelock in  
*A Little Treasury of  
Modern Poetry*; Scribners

### Daddy Fell Into the Pond

Everyone grumbled. The sky was grey.  
We had nothing to do and nothing to  
say.  
We were nearing the end of a dismal  
day,  
And there seemed to be nothing beyond,  
THEN  
*Daddy fell into the pond!*

And everyone's face grew merry and  
bright,  
And Timothy danced for sheer delight.  
"Give me the camera, quick, oh quick!  
He's crawling out of the duckweed."  
*Click!*

Then the gardener suddenly slapped his  
knee,  
And doubled up, shaking silently,  
And the ducks all quacked as if they  
were daft,  
And it sounded as if the old drake  
laughed.

O, there wasn't a thing that didn't re-  
spond

### WHEN

*Daddy fell into the pond!*  
—Alfred Noyes

### Our Choice

Not what we have, but what we use,  
Not what we see, but what we choose;  
These are the things that mar or bless  
The sum of human happiness.

The thing nearby, not that afar,  
Not what we seem, but what we are;  
These are the things that make or  
break,  
That give the heart its joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but good we do;  
These are the things that shine like  
gems,  
Like stars in fortune's diadems.

Not as we take, but as we give,  
Not as we pray, but as we live;  
These are the things that make for  
peace,  
Both now and after time shall cease.  
—Anonymous

## SELECTED PROSE

### Heilsgeschichte

(Editor's Note: I have selected the little essay which follows—The Quest for Unity—for a very definite and practical reason. During the summer and early autumn months I enjoyed the privilege of lecturing at conferences on preaching. My auditors represented a fairly good cross-section of the Protestant pulpit in four states. It was an exacting but exhilarating experience and  
(Turn to page 73)

# • 25<sup>TH</sup> ANNIVERSARY •

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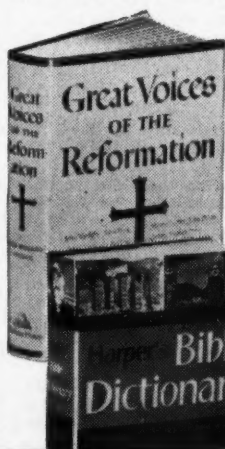
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## The Bible

Revised Standard Version of the Holy Bible. Translated and written in English by twenty-two American scholars. Thomas Nelson & Sons. Various editions and prices.

All Protestantism has awaited the completion of this Bible. It comes as close to being a Protestant as any translation to date. One reason is that the copyright is owned by the National Council of Churches; another is that various Protestant denominations provided the scholars who made the translation.

After a casual use of the Bible this reviewer believes that it deserves the best treatment at the hands of Bible users. Remember, I am writing without much information on the manuscripts which provide the source material. And I would, if I were a minister, continue to use the King James version for liturgical services. But I believe that for accuracy of text, combined with good modern prose and poetry this is the best version to date. I miss the poetic sense of James Moffat which is so delightful in his translation but I have been pleased to see that somewhat of his personality pervades this new book.

I like the return to some of the usages of the King James. I am glad that once again "The Lord is my shepherd," and that the "Valley of Weeping" returns to the "Valley of Baca."

Is it the last word in Bibles? No. Until such a time that we can discover the original texts from which our Bible is made there will always be quests for such texts. If and when any are found the Bible of that period must be revised to keep closer to the truth. This book is not the last word. But it is a later word than the King James.

W. H. L.

**The Book of Leviticus** by Chas. R. Erdman. Fleming H. Revell Company. 144 pages. \$2.00.

Another volume of expositions of books of the Bible, the twenty-first, has come from the pen of Dr. Erdman and Bible students will be pleased to add this to their collection. The author says, "The Book of Leviticus may be described as a directory of worship. The tabernacle had been erected at the foot of Mount Sinai. It was furnished with an altar of sacrifice, a laver, a golden 'Candelstick,' a table of shewbread, an altar of incense and in the Holy of Holies above the mercy seat a glorious light was a symbol of the divine presence. How could a Holy God be approached? What would be required of worshippers? What sacred seasons were appointed as special times for worship? The answers to

these questions are found in the book."

Thus the study is divided into The Provision for Worship, The Requisite for Worship, The Times for Worship, Conclusion with promises and warnings, Appendix with voluntary vows.

T. B. R.

**The Life of the Apostle Paul** by Albert Barnes. Baker Book House. 496 pages. \$3.50.

The scholarly work of Conybeare and Howson, *The Life and Epistles of St. Paul*, was used by the author in his preparation of this volume. The author is a graduate of Princeton Theological Seminary. For thirty-seven years he was pastor of the First Presbyterian Church in Philadelphia. Paul's life is treated chronologically beginning with his early training and background. Next Paul or Saul as a persecutor are considered. Then follows an account of Paul's conversion, his vision, his residence in Arabia, his visit in Antioch, his various missionary journeys, his imprisonment, his trials and his death. Various Greek words are discussed.

Reading this volume will make St. Paul live again. Bible students and ministers will want to study and read this book over and over again.

H. D. H.

## Prayer

**Making Prayer Real** by Lynn J. Radcliffe. Abingdon-Cokesbury Press. 264 pages. \$3.00.

Dr. Radcliffe, Methodist pastor in Cincinnati, has gathered together his experiences in the practice of and leadership in prayer, subtitled his volume, "a guidebook to higher levels." Part One is Preludes to Prayer, suggesting the disciplines necessary for a reawakening through prayer. Part Two is Contact With Power, considering briefly petition and intercession.

Part Three is The Way of Spiritual Discipline, in which he makes his major statement of the dynamics of prayer, stillness, recollection, awareness, and response. These four, carefully explained, are repeated in various settings time and time again, and if rightfully understood, will take the reader far along the path of prayer.

Part Four, The Way of Illumination, and Part Five, The Way of Oneness With God, discuss the prayers of contemplation and of quiet as leading into mysticism, transforming union with God.

Techniques are given from time to time, especially in the study of forms of mental prayer; but the volume is largely an exposition. Much of it reads like sermonic material as used in the author's leadership of prayer groups in many states over the country. Some-

how this reviewer was disappointed that the book didn't catch fire as it gave every evidence from its table of contents that it might. It is readable especially for those acquainted with religious language of a past generation, but will not make its appeal, as its thought should, to the more prosaic language-minded folk of this generation.

H. W. F.

**Prayer** by Karl Barth, translated by Sara F. Terrien. Westminster Press. Seventy-eight pages. \$1.50.

Out of three seminars at Neuchâtel in 1948-50, and based on stenographic records by A. Roulin, has come this study of prayer according to the catechisms of the Reformation.

After a brief summary of the problem of prayer, plus prayer viewed as a gift of God, then as an act of man, Barth presents an interpretation of the Lord's Prayer according to the Reformers. But do not think it is a technical study of what the Reformers themselves said. Barth has chewed over what they wrote, and then has brought forth his own interpretation in the light of his research. Hardly at all are Luther and Calvin quoted, and then only when Barth is calling attention to a specific problem. For this is Barth's understanding of the Lord's Prayer—as it should be.

Essence of the prayer is that we can participate in God's cause even as he participates in ours. Barth says of the first three petitions: "Our prayer is a sort of conversation with the Heavenly Father. It is like a sigh." But in the second set of three petitions one finds specific prayer, "explicit, direct, and imperative." This only suggests something of the clarity of his lecture style and its thoughtful content, as he presents this interesting interpretation.

H. W. F.

## Sermons

**Joyous Adventure** by David A. MacLennan. Harper & Brothers. 192 pages. \$2.50.

These are sermons for the Christian year, preached by the professor of preaching and pastoral care at the Divinity School of Yale University. Some are fairly recent sermons, preached since his coming to Yale; but most of them come from his former pulpit in Canada. They are still fresh and new, apt in different illustrations on the whole, the introductions to most of them showing well how to begin a sermon.

Author of two other volumes, Dr. MacLennan is making a fine name for himself through his preaching and his teaching.

H. W. F.

**Five Hundred Sermon Themes** by G. B. F. Hallock. Fleming H. Revell Company. 448 pages. \$3.75.

Here is a volume that will be of help to many who are looking for thought stimulators. These five hundred themes and sketches cover a very wide range, and each one of these produces in the mind of the reader stimulus for the preparation of a sermon on the text or theme given.

The special seasons of the year are recognized. Christmas, Easter, Good Friday, Thanksgiving and other seasonal celebrations are given a great deal of notice and space in the volume. Many important texts of the Old Testament and the New Testament are treated in such a way that they are made understandable to all.

A fine feature of the volume is the three indices at the back. There is an index of subjects, one of texts, and one of special days and occasions. We have noted the absence of an index in many other books the author has compiled.

Any person, minister or layman, who is called upon to prepare a sermon or religious address will find a wealth of usable material in this book. It is well worth the price.

A. H. J.

### Theology

**Theologie und Liturgie** edited by Lieemar Hennig. Johannes Stauda-Verlag, Kassel. 345 pages. DM 24.50.

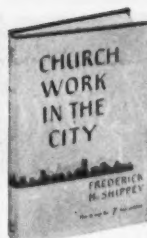
This book is one that many will find useful. It is written at the request of the church in Japan, which felt that something should be done to restore the bonds of theological thought between that country and Germany, recognizing the fact that many things had happened in the field of German theology since ties were broken in 1938.

A list of the contents is perhaps the best way to describe the book. Professor von Rad of Heidelberg writes on Old Testament Theology. Professor Stauffer of Erlangen discusses the present status of New Testament study. Then follows a chapter on developments in the field of Church History by Professor Schmidt of Hamburg and one on "Ten Years of Luther Study" by Professor von Loewenich, Erlangen. Essays on Practical Theology, Missions and Liturgy follow. The final essay is written by Bishop Hanns Lilje, Hannover, who discusses "Methods of Proclamation," giving a good introduction to such significant innovations in German church life as the Evangelical Academies and student congregations. J. S.

**The Presence of the Kingdom** by Jacques Ellul, translated by Olive Wyon. Westminster Press. 153 pages. \$2.50.

Dr. Ellul, born and educated in France, is now Professor of Law at Bordeaux and also Professor of Social History at the Institute of Religious Studies. He is not a scholar in an ivory tower but one who takes an active part in things political and religious. During the war he was active in the resistance movement. He has written several volumes previous to this one.

The thesis of this book is that Christians are not concerned, but should be, with what is really vital. We think of the political movements of our day as



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being revolutionary, but, says the author, nothing is truly revolutionary except the Kingdom of God. Our great fault is our failure to be aware of the implications of the imminent kingdom. The Christian must be the true revolutionary. He must escape from the domination of the distractions of civilization and cultivate an awareness of the true life, which is within the Kingdom of God. To develop this awareness the Christian must rediscover the meaning of "neighbor" and of the Sacred Event—God's intervention in human history through Jesus Christ. We must develop a Christian "style of life" in which we are one with our contemporaries in their suffering so that the Church may be made present in the world with the effectiveness of the Holy Spirit.

This is a very challenging and stimulating book. However the American reader may find it hard to accept all of the thought-patterns in which Dr. Ellul works. Liberals will find it difficult to follow him in his acceptance of a dualism that places great emphasis upon "the prince of this world" in contrast to the rule of God. His whole ideology is expressed in terms of the popular European crisis theology with a considerable emphasis upon the apocalyptic. It may do us good to discover that a true intellectual may write and think of our most pressing problems in those terms and bring to us a work that is both relevant and dynamic. Without doubt the world, Christian and secular, does need a greater emphasis upon the Kingdom of God.

C. W. B.

From **Statesman to Philosopher** by Walter McIntosh Merrill. Philosophical Library. 284 pages. \$3.50.

This volume is a study of Viscount Bolingbroke's Deism. While Bolingbroke is chiefly known as a politician and man of action of the last half of the seventeenth and first half of the eighteenth centuries, little has been done to evaluate him as a philosopher of this period. This is the purpose of this admirable study.

Dr. Merrill begins with a discussion of Bolingbroke's ideas of the existence and attributes of God. God is a being infinitely powerful and wise and in some sense good and just. He exercised perfect power and wisdom in creating this world. Consequently it does not need any kind of intervention on the part of God. God governs the world merely by a general Providence. More than any other deist of his time he seemed to realize the central importance of a discussion of Providence to the general deistic position. He affirmed the doctrine of general Providence, but denied that of particular Providence. With the deists of his day, Bolingbroke spoke depreciatingly of miracles as evidence of the divinity of the religion they seek to establish. Likewise, just as he derived his doctrine of miracles from his particular conception of God's attributes, so does he derive his optimistic view of the nature of the world. Again according to Bolingbroke the validity of the doctrine of immortality and future rewards and punishments can be demonstrated neither by reason nor by Biblical history. When we turn to other aspects of Bolingbroke's philosophy we find

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that his deism is not so closely related to God. This is true of his religion of nature, his system of ethics and his views on metaphysics and revelation.

This book will be of special interest to students of the eighteenth-century literature and philosophy. It will provide a valuable background for the study of Pope and Swift. It will offer a critical appraisal of the frequently misunderstood doctrines of late deism.

W. L. L.

**Gustav Mensching. Gut und Boese im Glauben der Voelker** by Ehrenfried Klotz Verlag. Stuttgart, 1950. 132 pages.

A first edition came out in 1941. Quickly sold out, a reprint was forbidden by the Nazi Propaganda Ministry. Any totalitarianism could not tolerate the teaching of the universality of good and evil. The Nazis taught that whatever furthered the German Volk was good. And that is folk-ethic, as had been that of the Indian tribe, the pre-Christian nations, and is that of the totalitarianism of Communism.

The good, in all the peoples finds perfection in the Spirit of God, as exemplified by the Christ. Perfection is the guide and goal. The law is thereby outmoded, as pre-Christian.

Thus the warfare between the Christ and the anti-Christ goes on, ever, until the perfection in the Spirit.

J. F. C. G.

**The Religion of Jesus** by Leroy Waterman. Harper & Brothers. 251 pages. \$3.00.

Jesus belonged in the line of prophetic religion, Dr. Waterman says. If we can find that setting, understand just what the prophets were trying to do, and forget the theological controversies about Jesus, then we will be ready to see in truth what Jesus said and did in proper manner.

Dr. Waterman has long been professor of Oriental Languages and Literature at the University of Michigan, a member of the Old Testament committee of the new Revised Standard Version of the Bible. In the first three chapters he lays the groundwork in Israel's prophetic teaching for an understanding of Jesus as an apocalypticist, then continues by showing how Jesus himself and the early church really did follow the same line. After pointing out the diversities of faith in the New Testament period, Dr. Waterman suggests the way back for today to that same prophetic religion.

He shows that the doctrine of the Trinity was not actually in the teaching of Jesus, and that no command concerning baptism came from the words of Jesus. So he treats of the Lord's Supper and of the Church and of salvation. He is direct, clear, convincing, and reasonable. He makes the man Jesus Christ to stand as a great ethical figure, a human being to respect. But one does not lose the sense of the mystery and power of the living God as revealed in this same Jesus. In this is the strength of the book.

H. W. F.

### Personal Problems

**A Faith for Tough Times** by Harry Emerson Fosdick. Harper & Brothers. 128 pages. \$1.75.

For forty years a book by Harry Emerson Fosdick has been an event for Christendom. No other defender and expounder of the Gospel has had a wider following or written so convincingly of our faith. In this, his twenty-third book, Dr. Fosdick shows no decline in the drive of his appeal and the clear, crisp, scintillating style of his sentences. *A Faith for Tough Times* comprises three lectures delivered at the Pacific School of Religion in February, 1952. Their titles are "The Eternal Is Real," "Vitality Is Mightier Than Size" and "Adequate Power Is Available." No brief review can summarize this triple message. The reviewer can only recommend this little volume as a minor classic in its call for a Christian witness in our troubled time.

F. F.

**Problems That Plague the Saints** by W. A. Poovey. Wartburg Press. 184 pages. \$2.00.

"Your money or your soul!" What a sentence. This is the title of the first discourse in this volume. It is of intense interest and is a good beginning for the book that is full of good things. There are ten discourses in the volume and every one of them is to the point. The discourses are framed in language that is understandable to all, and they are rich in illustrations.

Such striking subjects as "That Other Cheek," and "Heaven Can Wait," which is the best of all, are just a sample of the others.

Problems and questions that plague are dealt with in this volume that those who read are helped in a fine way. Every Christian should have a copy of this book and read it more than once.

A. H. J.

**The Mystery of Love and Marriage** by Derrick Sherwin Bailey. Harper & Brothers. 145 pages. \$2.00.

This is "a study in the theology of sexual relations." Dr. Bailey is now a lecturer of the Church of England Moral Welfare Council.

Part One is entitled "Love," in which Dr. Bailey points out that the modern idea of sexual love was almost unknown to antiquity. Not until the romantic love finding first mention in the Courtly Love of Languedoc at the end of the eleventh century does our so-called modern idea find expression. This first part of the book develops the theological background of this "revolutionary" idea of love.

Part Two is a very careful and detailed explanation of union in "one flesh," beginning with the Biblical meaning of this phrase, and continuing into all phases of sexual life today: divorce, resurrection, the family, and even second marriages, all finding their place in this study of sexual union.

Naturally such a volume will have limited reading. Marriage counsellors will find for the first time a thorough presentation of the theology behind the central emphasis of marriage, sexual union, with careful analysis of what this means. Others from a sociological point of view will be interested in Dr. Bailey's volume.

In two appendices there are studies of love and passion, and of the New Testament doctrine of subordination. This latter study indeed is a fine inter-

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H. W. F.

## Biography

**Saints for Now** edited by Clare Boothe Luce. Sheed and Ward. 312 pages. \$3.50.

Twenty writers, mostly Catholic men and women, were asked to write about their favorite saint. Two chose St. Francis of Assisi and two chose St. John of the Cross. The other sixteen saints run from St. John (the gospel writer) and St. Augustine to St. Simon Stylites and St. Theresa of Lisieux. The writers include Gerald Heard, Protestant who writes of St. Francis de Sales, Bruce Marshall of the Cure of Ars, Vincent Sheean and Paul Gallico, both of whom take the saint of Assisi, and several others of like renown.

Some of the stories are a little heavy, but the bulk of them are fine reading, enough biographical material to give background, plus an interpretation of that which made the person a saint then, and which makes the same person a saint for now.

Miss Luce begins the series with an essay on what a saint is. But the tales themselves are the important thing, as she would be the first to say.

There are also seven illustrations, two of them by Thomas Merton, who also writes one of the articles, another by Salvador Dali, and a fine one in color of "Sanctity" by Jean Charlot.

H. W. F.

**Father Paul of Graymoor** by Father David Gannon. The Macmillan Co. 372 pages. \$4.00.

What a memorable man this Father Paul must have been! Young Father David Gannon, who joined his order, found him a saint, and writes of him with bated breath, dwelling affectionately on his beautiful patience with Protestants while he was still an Episcopal Rector, on his passionate yearning for unity, organic unity, for all Christians, on his sincere vows of poverty, and his dauntless simplicity, as he cut all ties and joined the Catholic Church, on his organizational ingenuity, and his personal eloquence, which made him a marked man even in the vast array of the world priesthood. Surely this is the kind of a man who might be expected to draw Christians together, and surely this man did draw a varied host toward Rome.

But the way in which even such a man must do it, and the price he must pay, is made clear in Cardinal Spellman's laudatory introduction. Father Paul of Graymoor (on the Hudson near West Point) waited through the years for Catholicism to move an inch toward him and his friendliness. Then he found he must move, inch by inch, toward Rome, his cherished beliefs surrendered one by one. The day when he saw the light was the day when he saw the Catholic light, and all previous light had to be acknowledged as darkness.

It was not too great a price for him to pay, in his desire for Christian unity. And with the final yielding, he began what proved to him to be a richly satisfying ministry. But I do not think his example, with its complete obedience, demonstrates the sure way to Christian

unity. It indicates instead what a memorable and unusual man Father Paul must have been!

B. C. C.

**Dante — The Philosopher** by Etienne Gilson. Sheed and Ward. 338 pages. \$4.00.

The last of the medievals and the first of the moderns is here interpreted by one of our greatest modern medievalists who knows his own generation so well that he is able to present, accurately as well as understandingly, this genius, poet and philosopher.

Gilson, who is best known for his previous interpretations of St. Thomas Aquinas, St. Bonaventure and St. Bernard, is now Professor of Medieval Philosophy at the Sorbonne and the College de France as well as being director of the Institute of Medieval Studies at the University of Toronto.

Slowly and "stitch by stitch" Gilson unravels the thought of Dante which forever remains inseparable from the manner in which he expressed it. He analyzes *Beatrice*, *The Banquet*, *The Monarchy* and *The Divine Comedy*. It is very refreshing for a modern reader to be so properly guided through the period of the beginnings of our era we call modern.

R. W. A.

### Church History

**Luther Now** by Hanns Lilje, translated by Carl J. Schindler. Muhlenberg Press. 190 pages. \$2.00.

Quite probably Bishop Lilje himself coined the best description of this unusual book when he called it "applied history." It begins with history—a brilliantly written and suggestive picture of the Sixteenth Century. It continues with biography—an outline of Luther's life and work that popularizes the results of the tremendous Luther research of the past half century. But all this leads up to the real purpose of the book, which is a statement of the heritage of the Reformation.

For this book, written in part during the last months of the Nazi regime when the present Lutheran Bishop of Hanover was in prison awaiting execution by the Gestapo because of his involvement in the abortive attempt upon Hitler's life, knows that it is of little value to study history and biography for their own sakes. That may have been justified in another era, but not in a day when Europe and the world were escaping from the grasp of one fanatical tyrant only to find themselves threatened by another, even more tyrannical and fanatical. The problems of our day cannot be met by rebuilding upon foundations that had been proved unstable. A firm spiritual foundation was needed, but where could it be found?

Lilje's answer that the experience of Martin Luther and of the Reformation that came from him provides such a basis. Those who read this book will discover why its author is one whose voice is heard eagerly within Germany and in ecumenical circles throughout the world. He has a message for Americans, also.

J. S.

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**This Freedom—Whence?** by J. Wesley Bready. Light and Life Press. 365 pages. \$3.00.

First published in Canada as a study of the Spiritual Awakening that came through John Wesley and the first Methodists, it has been adapted somewhat for presentation to Americans of the United States as a source book of freedom. Dr. Bready's thought is simply that out of Wesley's movement not only came the new life that saved English civilization; out of it also came the thinking which created the American Revolution.

Carefully presenting the sociological conditions of England before, during, and immediately following John Wesley, this history makes vivid the low estate of England in those days. Unfortunately, the style of the writing is so heavy and academic that few will read it in its entirety. Yet such a study is a thoughtful one, basically true in its idea.

H. W. F.

### Various

**Punishment Without Crime** by S. Andhil Fineberg. Doubleday and Company. 337 pages. \$3.50.

The author of this important book is the community service director of the American Jewish Committee. A graduate of Hebrew Union College and an ordained rabbi, Dr. Fineberg has lectured throughout the country on minority problems. This book, he says, is the continuation of a conversation which ended with a question. The question is this: "How can the power of love be used to overcome prejudice?"

Each of the five parts of the book contain five chapters. The first part answers the question: Where are we now? He shows why we all live as he says "in a mental swamp." The dilemmas which confront us are clearly stated. Part two outlines "the daily grind of prejudice." Here Dr. Fineberg portrays the various forms of discrimination in education, employment, public accommodations and housing. Part three contains ten chapters in which the author describes the various methods of creating prejudice. One of the most interesting and certainly most needed chapters is entitled: "Hate Writers." A positive and very helpful section of the book is part four. The author lists all the means by which through the best of our democratic tradition we can meet the various types

and forms of prejudice. The last part and concluding section of the book contains the author's summary concerning community organization and its relationship to prejudice.

This is an unusual book in that its author is not only a thoughtful scholar bringing into focus the best of knowledge upon the subject but also an experienced observer struggling to find answers to one of the most perplexing problems of our day. Bigotry is an enemy of true democracy. Books of this kind will certainly contribute to its preservation. It also makes Jesus' Sermon on the Mount more modern and challenging.

W. L. L.

**The Psychology of Religion** by L. W. Grensted. Oxford University Press. 175 pages. \$3.00.

Canon Grensted is extremely well qualified to write this introduction to the psychology of religion. He was formerly Professor of the Philosophy of the Christian Religion in the University of Oxford and is a Fellow of the British Psychological Society. This book is not his first in this field.

While this volume can be called introductory to the field of the psychology of religion it is by no means watered down and over-simplified. One of its most valuable features is the comprehensive survey which is given of the development of thought and writing in this field. James, Starbuck, Freud, Jung, Allport and others are reviewed in regard to their contribution to the thought of former days and the present. Appreciation is shown for the various approaches to the psychology of religion: the study of exceptional and extreme cases as used by James in his *Varieties of Religious Experience*, the method of extensive survey through questionnaires, which was the method of Starbuck in his pioneering work, and the approach of the study of the individual through the study of the group. Dr. Grensted inclines very much toward the study of group or social psychology and defends generously to the work of McDougall who is the outstanding figure in that field.

The chapter on "The Development of Religion" is one of the most practical. The author accepts the teachings of Freud and others that the conscience develops out of the family life. Conscience may be good or bad in its effects upon the individual and upon the

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society of which he is a part. The discussion of suggestion is especially pertinent for the pastor and religious educator. Suggestion is defined as "the process by which one person causes an idea to be accepted by another person without rational grounds for that acceptance." While this definition may not be completely adequate it reveals to the teacher of religion how great are his possibilities and how serious his responsibility is. Suggestion must not be used to deprive a person of his freedom. Continuing in this discussion the author shows how there is hardly any such thing as auto-suggestion as at some place in the antecedents of the experience there must be some type of hetero-suggestion.

The volume concludes with this summary, "The findings of psychology are of less importance theoretically and of more importance practically than is commonly supposed to be the case. . . . The practical organization of religious work in the worship and in the affairs of the church can now be seen to be as dependent upon a right understanding of group-psychology as is the right ordering of industries, societies, nations, and the whole brotherhood of man."

As a survey of the whole field of the psychology of religion this book is not excelled and for the pastor the practical helpfulness of this volume is not to be despised.

C. W. B.

**God So Loved, The Spiritual Basis of Evangelism** by Walter Barlow. Fleming H. Revell Company. 159 pages. \$2.00.

Dr. Barlow for five years has been director of the Presbyterian (USA) Life and Faith Seminars. Before that he was a pastor. His thesis is "that the full recognition of the fact that our Lord saw himself as the Saviour of mankind will, under the Holy Spirit's constraint, convert the ministers of Jesus Christ to evangelism as their chief calling and their most passionate concern." He further says: "Let it be affirmed, with joyful conviction, that the writer's own faith stands rooted in the all-sufficient sacrifice of Christ, which purchased for us a salvation which can only be humbly accepted, never bought."

These words tell the religious background of Dr. Barlow, whose words will win many like-minded folk to agree with him. This reviewer is afraid that many others, trying to understand his words, will have trouble going behind his language and style to the truth therein for a modern day. It is the verbiage, not the idea, that troubles this reviewer. Certainly men today must be won from the sin of self-glory to salvation from that dull and monotonous worship. Which may be to many as strange as Dr. Barlow's own words: "Christian conversion is the conscious response of a sinful soul to the redeeming grace of God in Jesus Christ."

Some day a writer understanding the Bible as well as Dr. Barlow, and understanding modern man and his speech as well, will present a study of evangelism that will be an instrument of true worth in our day. That, it seems to this reviewer, makes this present book weak for today.

H. W. F.

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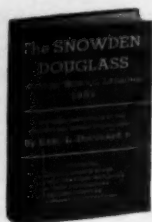
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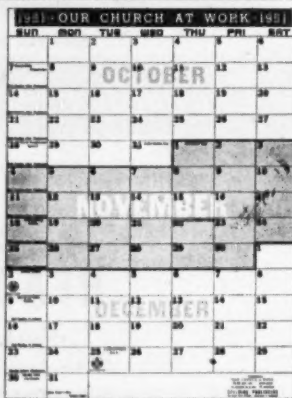
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**Speak for Yourself** by Jessica Somers Driver. Harper & Brothers. 206 pages. \$2.75.

Ministers of this generation are interested in the continuing improvement of their ability to read aloud as well as to speak from a pulpit or a public platform. In a somewhat technical manner this author has outlined some steps toward this end. Her purpose is to help the reader better to say what he means and to say it more convincingly. Part I has to do with Reading Aloud; Part II with the Essentials of Expression; and Part III with Poise.

S. L.

**The Invisible Sun** by Mildred Lee. Westminster Press. 307 pages. \$2.50.

Since Paul, as a pastor, wrote his letter to the Corinthians and revealing disclosed the faults, perils, and problems arising in a first-century church, many an author has set himself the task of telling what an average congregation is like in its motives and actions, by relating the fortunes and struggles of a man dedicated to a life of Christian service in a town and country parish.

*The Invisible Sun* by Mildred Lee is a good book; the best I have read so far about a minister's life with the group to whom he has said, "Thy people shall be my people, and thy God my God."

It was no "bed of roses" for John Paul Gregory, operating on a small church budget and a small salary, but he triumphed finally over apathy and prejudice, and what is more important stirred a few consciences over the wrongs of humanity determining them to change life that the kingdom might come "on earth," and made not a few others uneasy who could not make up their minds about what is a Christian's course of action. His congregation emerges as flesh and blood under the skilful delineations of Mildred Lee; she has observed human nature carefully and has given a sympathetic and honest portrayal of average people perplexed by problems of race, creed, and color. *The Invisible Sun* is a strong story of a minister's personal faith and an imaginatively-told tale of how the man won his way slowly into the hearts of some of his folk.

H-L. H. P.

## BOOK REVIEWERS IN THIS ISSUE

- William H. Leach, editor, *Church Management*  
Turney B. Roddy, Memphis, Tennessee  
Harold D. Halderman, New Madison, Ohio  
Harold Wiley Freer, Westlake, Ohio  
A. Homer Jordan, Dunmore, Pennsylvania  
John Schmidt, Geneva, Switzerland  
C. W. Black, Marietta, Ohio  
William L. Ludlow, Muskingum College, New Concord, Ohio  
John F. C. Green, McKeesport, Pennsylvania  
Frank Fitt, Grosse Pointe Farms, Michigan  
Stiles Lessly, DeKalb, Illinois  
Harriet Louise H. Patterson, Cleveland, Ohio

## Productive Pastures

(From page 62)

I can testify that I learned much more than I taught, ever so much more, indeed.

What challenged me most at these conferences, and what has haunted me ever since, was the sincere and oft-repeated desire on the part of ministers to find some fundamental and inclusive word for the vocation to which they were called. "What, essentially," they would ask, "is the Gospel we are to preach? And is there a word for it?" I pondered the question for a long time. Finally the word came to me, a German word for which there is no English equivalent. And I recalled the little essay written some years ago by the distinguished Yates Professor at Mansfield College, now, interestingly enough, a parish minister. There is a load of luminous meaning in that word—*Heilsgeschichte*. — H.D.M.)

### On a Wing and a Prayer

Before I left for Greece, Dr. Wu, then Chinese Minister to Vatican City, gave me a copy of the Chinese version of the Psalms translated by himself. I had learned the Psalms and sung them when I studied at the Methodist College, yet without appreciation. Now when I came to read the Chinese version, its wisdom, beauty and dignity seemed to exceed anything in literature, poetry or philosophy. It was in this book that I was thus engrossed when an incident occurred which I shall never forget.

The date was February 22, 1947. In the company of Ambassador Wunsz King I was on a flight between Athens and Salonika. When the Skymaster took off that morning, the weather had seemed perfect for flying, but after forty minutes in the air we ran into storm conditions and were told that the plane could not land at Salonika but must return to Athens. On the trip back, the weather grew steadily worse. The clouds were so thick and the wind so violent that the plane went off its course. To add to our difficulties, the plane's radio equipment, including the radio compass, "went out." As the weather prevented normal navigation and without a radio compass the pilot was unable to guide the plane, he had to cruise about for several hours, hoping against hope that some high point of land would become visible through the occasional breaks in the clouds. More trouble still, we were running short of fuel. Of course, no SOS could be dispatched. At this point, the pilot thought it advisable to inform us fully concerning our prospects, and they were these: Eventually we should

have to land in the sea; if the plane did not crack up on contact with the water, there would probably be an interval of one or two minutes for us to get out before it sank. No "ditching" or survival equipment was available, except a few sets of life-belts. As no one on board seemed to be trained in this art of "ditching," the success of the venture was most doubtful.

We were told to watch the pilot for a signal. If he should point his thumb downwards, it would mean that the plane was going to "ditch" into the water; everything movable should be jettisoned, the doors of all escape hatches should be opened and everyone should be prepared to leap out into the struggle for survival.

Altogether there were twenty-two persons on board. Next to me sat Ambassador King. We were, as I have said, reading the Chinese version of the Psalms. So engrossed were we in the book that our circumstances troubled us less than they should. The words of Job kept repeating themselves in my thought: "Although He should kill me, I will trust in Him" (13:15). Whether it was sheer trust in God's protection or the buoyant optimism natural to the Ambassador which affected us both, I do not know; probably it was a combination of the two. Anyway, we did not pay much attention to what was going on. We continued reading the Psalms and did not fully realize the seriousness of the situation—that it was a case of life or death—until we were assigned to the same window in case the signal should come to jump.

"You are young and have a longer future than I; you go out the window first. Don't worry about me," said Ambassador King.

"No you should jump first," I protested, "because you are older than I. I think I can resist longer, so I should come after."

After this exchange of courtesies about the order of jumping we both prudently untied our shoelaces in preparation for any eventuality and then returned to our reading. The Psalm happened to be the 44th:

"God is a refuge and a strength unto us; he has greatly shown Himself a help in times of trouble.

"Therefore we fear not, while the earth is overthrown and the mountains fall into the midst of the sea.

"Let its water rage and foam, let the mountains be shaken by its might.

"The Lord of hosts is with us; the God of Jacob is a stronghold unto us."

Though I thought myself incapable of prayer, I nevertheless prayed fervently that the forced landing need not occur. To some extent Abraham Lin-

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coln's words about prayer represented my feeling: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

After a few more minutes flying, the pilot appeared with his thumb pointed up, indicating that he had sighted land! Presently we came down on a high piece of ground. As we descended we heard a tremendous noise like the beating of drums—a sign that the fuel tank was completely empty! The plane touched ground, then jumped like a skittish horse. We should all have gone straight through the roof had there been an opening. But actually no one was hurt. —Paul Sih in *From Confucius to Christ*: Sheed and Ward

## BOOKISH BREVITIES

Sometimes the arrival of a good new book causes me to sit down, relax, and, if duties are not too pressing, spend a few hours in rather luxurious enjoyment. Once in a long while—that is, after I have discovered its underlying thesis and have been carried for a time by its progressively unfolding argument and illumination, I simply have to stand up and cheer! Such a book is *Saints for Now*, edited by Claire Boothe Luce. Whatever one may think of Claire Boothe Luce in relation to church, theater or politics, he must confess that she is one of the most inspired and inspiring women of our generation, imbued with that secret, subtle and oftentimes an ineffable thing called genius. And that genius has been nowhere more revealed and revealing than in *Saints for Now* in which she conducts what someone has called an "improbable orchestra" of distinguished men and women of letters, both Roman and Protestant, as together, and each in turn, they seek to recapture and express the relevant significance of eighteen saints of the church. In some cases—for example those of St. Francis of Assisi and St. John of the Cross—they are dealt with by more than one author; and the saints themselves are as different, superficially at least, as St. Simeon Stylites and St. Francis Xavier. The contributors include, among others, such well known authors as Vincent Sheean, G. B. Wyndham-Lewis, Paul Gallico, Thomas Merton, Karl Stern, Bruce Marshall, Alfred Noyes, Robert Farren, Rebecca West, Evelyn Waugh, Gerald Heard, Whittaker Chambers and Kathleen Norris. In each instance the contributor seeks to recapture, through his or her own choice saint, the incarnation of those authentic insights and values of which our

modern world is deeply and desperately in need. This is an anthology of timely (because timeless) relevancy and I commend it—commend it with a cheer—to the spiritual leaders of all communions, whatever their name or sign. The introductory essay, entitled "Saints," written by the editor, is of itself, worth much more than the price of the book (Sheed and Ward; \$3.50) \* \* \* One sometimes wishes that a moratorium could be placed upon the publication of books on "religious education." So many of them are dull, banal and unduly repetitious. Occasionally, however, one comes across a nugget of gold in this avalanche of literature. Such is the case of *Ways Youth Learn*, by Clarice M. Bowman. Highly successful in her ability to inspire and train youth leaders, the author shares with the reader both her passion and techniques in this vitally important field of ministerial and Christian interest (Harper & Brothers; \$2) \* \* \* The Earl Foundation lectures at the Pacific School of Religion for 1952 were delivered by Dr. Harry Emerson Fosdick, minister emeritus of the Riverside Church of New York, and now appear in print under the title *Faith for Tough Times*. Needless to say the book is typically Fosdickian—brilliant, searching, down-to-earth, eloquent, ecumenical and, most important, indeed, understandable. Dr. Fosdick is never to be found an addict to sophistry. His reasoning is urgent, logical and lucid. He knows how to express deep experiences and insights without the questionable aid of technical jargon. With Fosdick the man who runs may both read and understand. What is the gist of the book? It represents the exposition of a single thesis: that the deepest need of modern man is a valid, vital, experimental religious faith. The underlying thesis, supported by three organically related and interwoven assumptions—a three-fold cord, so to speak, may be expressed thus: "The Eternal Is Real" \* \* \* "Vitality Is Mightier Than Size," and "Adequate Power Is Available." If there are some things slightly repetitious in the latest Fosdick book it is only because, as Sir James Marchant so aptly expressed it, "a man has only one sermon to preach" (Harper & Brothers; \$1.75).



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## Ministerial Oddities

Collected by Thomas H. Warner

### The Congregation

According to the *Cumberland Presbyterian*, rural congregations furnish city churches with 55% of their membership, 76% of their pastors, 64% of their officers and 62% of their Sunday school teachers.

\* \* \*

There have been great congregations in the past. It is recorded that when Dr. Thomas Chalmers went to London in 1817 to preach the annual sermon of the London Missionary Society, Surrey Chapel, where the sermon was delivered, was crowded at seven in the morning, four hours before the service began.

\* \* \*

Metropolitan Tabernacle, in which Charles Haddon Spurgeon had his famous ministry, was destroyed in the blitz. The County Council has recently given permission for the church to rebuild. It was the scene of the most romantic ministry in the history of the Free Churches, according to one writer.

Someone once told Spurgeon that there was a report that he was "vain." He smiled and said: "Considering that since I was a lad of twenty, there has never been a building in London large enough to hold the crowds who wanted to hear me preach, I wonder that I am not more vain than I am."

\* \* \*

Sometimes congregations are small. A man, a few years ago, went to visit his sister in Scotland. She was busy about the house, and sent him to the twelve o'clock service at the church. He was the only person present, but the minister went through the whole service. There was no organ and no hymns, but they sang three of the Psalms. The beadle came round with the collection plate and the "congregation" put in a shilling. Later in the day he met the beadle, who told him that the minister had been terribly pleased with the collection. He said it was a fine collection for the audience.

\* \* \*

A. Newman Guest, vicar of St. James' Church, New Bradwell, Buckingham, one Sunday recently entered the church robed in the vestments of the church. He read the service. Then as the sunshine streamed in through ancient stained glass windows, he preached his weekly sermon.

It was an eloquent message, denouncing the pitfalls of sin and urging his (Turn to page 77)

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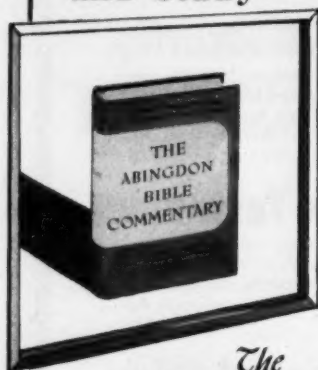
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## Investment of Trust Funds by Arthur L. H. Street

A READER asks us to discuss legal aspects of the investment of endowment funds, and inquires specifically concerning use of such funds to acquire buildings or other property for a beneficiary church.

The last mentioned point may be briefly disposed of: If a fund is given outright to a church, "without any strings," then it becomes a part of the corporation's general funds, and, as such, is expendable for any purpose for which those funds may be spent. Of course, the special fund could be segregated and ear-marked by the church authorities for given use.

But, if the donor has specified that the gift be invested and the income proceeds be turned over to the church for general or special use, without specifying how the gift shall be invested, then the trustee or trustees become bound by strict rules of law that are not to be disregarded without serious risk of personal liability on the part of the trustees. Ordinarily the fund could not be used for building or other similar purpose.

It has taken books and sets of books to trace the ins and outs of this subject. So, the most that we can do here is to indicate in a general way what trustees should do to keep on the safe side.

The trust laws of the different states, as fixed by statute and court decisions, follow the same general pattern. But they differ widely in extremely important particulars—especially in statutory cataloging of the classes of securities in which trust funds may be invested.

This means that no investment should be made without assurance by capable local legal counsel that it is of a type sanctioned by local statutes. Most, if not all, states have statutes which limit the kind of investments that can be made.

And in choosing to make a particular investment instead of another legally permissible one, advice of a local expert in security investments will often be found helpful and desirable. This is so, because if the validity of a particular investment be challenged in court, the personal liability of the trustees who have made it, may turn upon the question whether they have acted with reasonable business prudence in selecting an investment technically falling within statutory permission.

It is to be remembered that we are now talking specially about special trust funds. As to general funds arising from ordinary revenues, church trustees are bound to be prudent in

their investment, but it is only in few, if any, states where there is a statute limiting the type of securities in which such funds may be invested.

Where large sums are involved and the wisdom or validity of a proposed investment is at all doubtful, local legal counsel is apt to advise that application be made to a local court for approval or disapproval of that investment. A court decree authorizing a given investment fully protects the trustees.

Here are some of the principal rules of law governing investments that were recognized by the United States Court of Appeals, Seventh Circuit, in passing upon the liability of a trust company to trust beneficiaries:

"A trustee is not liable if he has acted faithfully, used sound discretion and carried out the donor's manifested intention. Mere error in exercising judgment does not render the trustee liable, unless it amounts to bad faith or lack of sound discretion.

"If a trustee acts within his powers, good faith is a defense to a charge of mistaken judgment. If a trust provision gives the trustee wide powers of investment he may exercise his sound discretion within those limits, and his actions with respect thereto are not to be tested by considerations of what may be termed 'hindsight judgment.'"

An Illinois appellate court has observed that a trustee is not necessarily immune from liability for an unprofitable investment merely because, as an individual he might have so invested his own funds without being regarded as imprudent.

"In the absence of specific direction in the creation of a trust," once declared the Massachusetts Supreme Judicial Court, "an investment in property of a wasting nature in order to increase the income is not consistent with the duties of a trustee."

Because the inquiry which has prompted this discussion comes from Tennessee, we draw our correspondent's attention to the decision by one of the Courts of Appeals of that state, in the case of *Steinberg v. Cox*, 24 Tenn. App. 340, 144 S. W. 2d 12, deciding that a trustee is in the clear so long as he acts in good faith and with due diligence, and within statutory limits, in making investments.

Another interesting Tennessee case holds, what probably any court would hold, that if a trustee finds that he has made an illegal investment, it is not necessary that he apply to a court for permission to convert it into a proper one. He should do that at once.

## Ministerial Oddities

(From page 75)

flock to follow the straight and narrow path. It would have been effective but for one thing, as the vicar looked over the church, his eyes fell on a sight they had seen every Sunday for two and a half years—empty pews. Ever since early 1944 its 600 seats have been vacant. "A petty quarrel has been blown up into a big dispute," is the vicar's explanation.

Empty seats are discouraging. Representative Charles Aubrey Eaton, a New Jersey Republican, was a number of years ago pastor of Euclid Avenue Baptist Church, Cleveland. He has served twenty-three years in Congress. Recently he declared, general debate in the House has become the "greatest farce in the world" and "an abysmal failure."

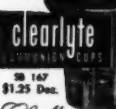
Saying he refused to argue against empty seats, he asserted: "I used to do it in church, but I'm not going to face it here. We stand face to face with the most awful realities in history, and we treat them as some schoolboy whistling in the dark while going to bed."



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## I

*Thou art the Christ, the Son of the Living God.*—Matthew 16:16.

### ITS FOUNDATION

One will dismally fail to understand the Christian Church if he thinks he can explain it in natural terms. All the talk about local church administration, conferences, synods and assemblies are meaningless in themselves. The foundation of the church is supernatural. Its foundation is Jesus Christ, Son of the Living God.

The conversation with Peter is definitely clear in this respect. Jesus had asked him, "Whom do men say that I am?" Peter replied, "Some say that thou art John the Baptist; some Elias; others Jeremiahs or one of the prophets."

"But who say ye that I am?"

Peter answered: "Thou art the Christ, the Son of the Living God."

Now comes the famous reply of the Master, one which has had so many interpretations.

"Thou art Peter," he said, "and on this rock will I build my church, and the gates of hell shall not prevail against it."

Some will tell you that this and the verses which follow make Peter, chief of the apostles, the leader of the new church. Others will insist that it was Peter's confession, "Thou art the Christ." There is an old interpretation I have always liked. Matthew Henry gave it many years ago in his commentaries. According to this Jesus looked upon Peter and said: "Thou art Peter"; then turning his index finger at himself he added, "but upon this rock (myself) will I build my church."

Perhaps we will never agree as to the interpretation but all of the accepted ones add up to the same thing. The church is founded on the Son of the living God. It is not a man-made institution. It cannot be explained in natural terms. It is difficult for non-Christians to understand the concept. It is one of the concepts which comes through the spiritual life rather than through the dictionary.

If the Church is going to be the Church it must keep contact with that foundation.

### A Prayer

Our heavenly father, we thank thee for the church, founded upon and by

Jesus Christ, thy son, our Lord and Master. May we constantly have assurance that it is thy church; that our own contributions best serve when made in the spirit of Jesus and are devoted to the ends for which he lived, prayed and died. Bless those who minister in his name and those who worship before his altar. Amen.

## II

### TWO OR THREE—PLUS

*Where two or three are gathered together in my name, there am I in the midst of them.*—Matthew 18:20.

Two or three people gathered together do not make a church. Nor is a church constituted when two or three hundred are met together. Even if the two or three hundred are church members, their gathering will not constitute a church. There is still something lacking. Christ must be in their midst. Only then does the group become a church. You can't get away from the supernatural quality. Humanity is not enough. There must be divinity.

This plus quality is a powerful one. It is not the number of people gathered together, but Jesus in the midst that makes a church.

"In my name." That is the test. Every reader has attended services in great churches with their beautiful windows and noble music when we have been quite sure Jesus was not present. The worshippers had not met in his name. Other objectives have motivated the service. Then we, also, have had experiences in small groups when we have felt the presence of Christ and have known that we were in his church. We have had similar experiences in great churches filled with prepared people. The test of the church is the plus quality—the presence of Christ.

In "A Parable" by James Russell Lowell, Jesus comes back to visit his church. It had grown great and wealthy. The priests spread rich carpets for his feet. Great organs surged the melodies. But something was missing.

But still wherever his footsteps led,  
The Lord, in sorrow, bent down his head,  
And from under the very foundation stones,  
The son of Mary heard bitter groans.

With gates of silver and bars of gold  
Ye have fenced my sheep from their

Father's fold;  
I have heard the dropping of their tears  
In heaven these eighteen hundred years.

All the fittings were there. But it  
was not the church. It lacked the plus  
quality.

#### A Prayer for the Church

Oh God, Father of our Lord Jesus Christ, through whom we offer our prayers, help us and church men and women to seek the plus quality for our churches. In the effort for financial support, orderly administration, personal preferences, may we always put ahead of other ambitions the desire that Jesus, our Lord, shall be with us in our hour of worship. Amen.

### III

#### A BROTHERHOOD

*Neither were there any among them that lacked.—Acts 4:34.*

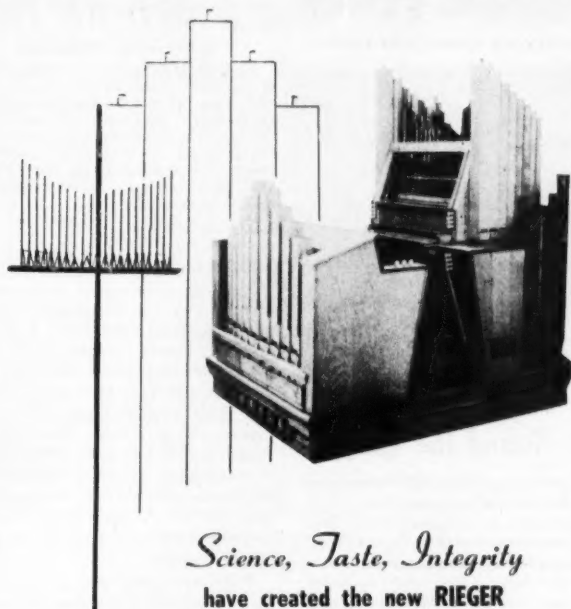
As a boy I once heard an inspired minister preach a sermon on the text "This is that" (Acts 2:16). One by one he took the qualities of Pentecost and compared them with the church of today. Peter could say as he saw men moved by the Holy Spirit, "This is that." But, insisted this preacher, one hesitates to say of the modern church, "This is that."

We have many things that the apostolic church lacked. We have riches, great congregations, wonderful buildings. We have grown great, powerful, and we are respected. The apostolic church had none of these things. It had little wealth; it was small; it had little social standing. But, on the other hand, they did have fellowship, the missionary spirit, and brotherhood. We speak of our social action program; the disciples lived theirs day by day.

Fearing oppression for their faith, the rich sold their possessions that the poor might live. The services of worship, at a very early date, became brotherly meetings where food was shared with the hungry. The Christians sang hymns and prayed but they likewise saw that the widows, the orphans, and the poverty stricken were aided. The first officers, after the apostles, were not selected to direct the music of the services but to distribute charity to those in need.

The services, in themselves, were meetings of fellowship. The apostolic churches had no buildings for worship. They gathered at the various homes of their members. There was fellowship there. Perhaps in no other place in the world's history have fellowship, prayer and devotion, been so well mingled as in those "upper rooms" of the early church.

It is difficult in our modern days to retain the spirit of fellowship in our churches. Some churches insist that they are too big to know one another. It is a Christian truism that any church which is too big for people to know one



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another is too big to be a church. It has gained some things but it has lost more.

#### A Prayer for Fellowship

Help us, O God, to be friends, friends in our daily walk of life, in our work and in our churches. Keep us from the segregation. May we as Christians seek the forces which unite rather than those which divide. As we aim at the redemption of the world may we have a warm spot in our hearts for our neighbors of the pew. Amen.

#### IV

#### THE EVANGELISTIC CHURCH

*And the Lord added to his church such as should be saved.—Acts 2:47.*

The apostolic church was a brotherhood but it was not one of the exclusive fraternities in which a few selected people band themselves together and thank God that they are not as others. Even before Pentecost the young church was evangelistic. People from all walks of life joined the group. Pentecost gave a great impetus to the program, for on that day three thousand new souls were added to the growing membership.

The Christian church at its best is an evangelistic institution. It believes that it is the custodian of the greatest truth in the world and it is anxious to share its message with others. The church would die if it added no new members; many churches are lethargic and decadent because they have lost the evangelistic spirit. When the church loses its interest in the winning of men and women to Jesus Christ it is defaulting in its function of being a church.

It is well to make a distinction between evangelism and revivalism. Revivalism is one technique which has been used in winning members. It has, through the years of history, been a very, very productive method. But it is but part of a large program. Visitation evangelism, pastoral evangelism, preaching missions, consultative clinics, all these are methods of evangelism. Right now there is a new emphasis on pastoring which may strengthen this particularly effective way of winning men to Christ.

But above all of these formal methods there remains the simple, direct and effective work of individual Christians, who love Jesus Christ and his church, seeking to bring their friends and neighbors to a personal religious experience. If the members of our churches could be moved by the idea that they hold the secret of evangelism in their own lives we might see the greatest revival of history in our own days. The greatest obstacle in the way of evangelism today is the indifference of church members who take the church

for granted and expect all others to do the same.

It would be hard to consciously promote a new day of Pentecost. But let our Christians once catch the fire of Christian experience and our churches will once again become centers of evangelistic effort.

#### A Prayer

Dear Father, we ask that we may rightly appreciate the gift of life which has been made to us. Give us the desire to share the beauties and responsibilities of thy kingdom with all who may be influenced by our words and our lives. Make us confident that as we do thy will we may expect the coming of Thy kingdom. Amen.

#### V

#### THE MISSIONARY CHURCH

*Therefore they that were scattered abroad went everywhere preaching the word of God.—Acts 8:4.*

One of the tests of evangelism is whether or not it is interested in reaching people of a different social class, a different nation or a different race. The fact that our churches practice race segregation shows that we fall short of the ideals which were established in the early days of the church. Equally as un-Christian is the practice of limited local church membership to people of one social class or another.

The Christian church was born in an international atmosphere. Jerusalem was filled with people from many lands on the day of Pentecost. There were Parthians, Medes, Elamites, dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in parts of Libya about Cyrene, Romans, Cretes and Arabians. Most of these were of Jewish heritage but some were converts to the faith. Pentecost was a great day for missions.

The second great missionary impetus came because of the persecutions. The enemies of the new church inspired the expanding efforts. Fleeing from Jerusalem for personal safety the followers of Jesus went to all parts of the Mediterranean world. They found personal safety but they found something else—they discovered that their terrible experience of being driven from the homeland placed them in an advantageous position to tell the story of their Lord. In city and hamlet they told of Jesus, his life, his death and his resurrection. Christianity was no longer a one-center religion. Every city of any size, Alexandria, Athens, Rome, Ephesus, Antioch, and others had their groups of believers.

The first few centuries of the Christian church were years of missionary effort. With variations the effort has been extended through the entire his-

(Turn to page 82)

# The Architects Report on New Church Construction\*

## FRANK W. GRIFFITH M-31 WARDEN BUILDING FORT DODGE, IOWA

|                           |           |
|---------------------------|-----------|
| St. Patrick's Church      |           |
| Britt, Iowa               |           |
| (Church and Parish House) | \$128,000 |
| First Christian           |           |
| Jefferson, Iowa           |           |
| (Educational Unit)        | \$68,000  |
| Maple Grove Church of God |           |
| Peterson, Iowa            |           |
| (Church)                  | \$48,000  |
| Zion Lutheran             |           |
| Storm Lake, Iowa          |           |
| (Church)                  | \$112,000 |
| Church of Christ          |           |
| Webster City, Iowa        |           |
| (Church and Ed. Unit)     | \$230,000 |
| St. Wendelin              |           |
| Duncan, Iowa              |           |
| (Church)                  | \$140,000 |
| Christian Church          |           |
| Ferry, Iowa               |           |
| (Church and Ed. Unit)     | \$230,000 |
| St. John's Lutheran       |           |
| Corwith, Iowa             |           |
| (Church)                  | \$49,000  |
| St. John's Lutheran       |           |
| Lytton, Iowa              |           |
| (Educational Unit)        | \$66,000  |
| Methodist                 |           |
| Newell, Iowa              |           |
| (Church)                  | \$72,000  |
| Zion Lutheran             |           |
| Oelwein, Iowa             |           |
| (Church and Ed. Unit)     | \$206,000 |
| Presbyterian              |           |
| Schaller, Iowa            |           |
| (Church)                  | \$82,000  |
| Zion Lutheran             |           |
| Ogden, Iowa               |           |
| (Church)                  | \$225,000 |
| Immanuel Lutheran         |           |
| Livermore, Iowa           |           |
| (Church)                  | \$54,383  |
| Immanuel Lutheran         |           |
| Pomeroy, Iowa             |           |
| (Church)                  | \$110,000 |
| First Reformed            |           |
| Sheldon, Iowa             |           |
| (Church and Ed. Unit)     | \$202,000 |
| Christian Reformed        |           |
| Kanawha, Iowa             |           |
| (Church and Ed. Unit)     | \$156,000 |
| Methodist Church          |           |
| Iowa Falls, Iowa          |           |
| (Church)                  | \$92,000  |
| First Christian           |           |
| Fort Dodge, Iowa          |           |
| (Church and Ed. Unit)     | \$91,000  |
| Holy Resary               |           |
| Fort Dodge, Iowa          |           |
| (Church and Day School)   | \$133,000 |

|                                  |             |
|----------------------------------|-------------|
| J. ALFRED HAMME, R.A.            |             |
| 123 E. PHILADELPHIA STREET       |             |
| YORK, PENNSYLVANIA               |             |
| Second English Ev. Luth. Church  |             |
| Baltimore, Maryland              |             |
| (Church and Ed. Unit)            | \$374,000   |
| First Ev. Lutheran Church        |             |
| Albany, New York                 |             |
| (Church)                         | \$375,000   |
| Christ Chapel Gettysburg College |             |
| Gettysburg, Pennsylvania         |             |
| (Church)                         | \$600,000   |
| First Presbyterian Church        |             |
| Roselle, New Jersey              |             |
| (Parish House)                   | \$312,452   |
| Luther Memorial Ev. Luth. Church |             |
| York, Pennsylvania               |             |
| (Church)                         | \$98,992.50 |
| Third English Ev. & Luth. Church |             |
| Baltimore, Maryland              |             |
| (Church)                         | \$209,350   |

|                                                           |           |
|-----------------------------------------------------------|-----------|
| HARRY R. LENKER<br>SCHMIDT BUILDING<br>YORK, PENNSYLVANIA |           |
| Bender's Lutheran Church                                  |           |
| Biglerville, Pennsylvania                                 |           |
| (Educational Unit)                                        | \$30,000  |
| First English Lutheran Church                             |           |
| Columbia, Pennsylvania                                    |           |
| (Church and Ed. Unit)                                     | \$200,000 |

\*Condensed from "Church Building Reports" published by "Church Management." To keep readers informed on building developments a page of these similarly condensed reports will appear in each issue. Cooperation of architects is solicited. Ask us for report forms.

|                                    |           |
|------------------------------------|-----------|
| Church of the Brethren             |           |
| Shippensburg, Pennsylvania         |           |
| (Church)                           | \$75,000  |
| First Church of Christ (Scientist) |           |
| York, Pennsylvania                 |           |
| (Church)                           | \$100,000 |
| Church of the Brethren             |           |
| Gettysburg, Pennsylvania           |           |
| (Church)                           | \$160,000 |
| Trinity Lutheran Church            |           |
| Sunbury, Pennsylvania              |           |
| (Church)                           | \$120,000 |

|                                                                                 |           |
|---------------------------------------------------------------------------------|-----------|
| BARKER & LLOYD H. TUROFF<br>1022 GROSVENOR BUILDING<br>PROVIDENCE, RHODE ISLAND |           |
| Temple Emanuel Synagogue                                                        |           |
| Providence, Rhode Island                                                        |           |
| (Educational Unit)                                                              | \$450,000 |
| St. David's Church                                                              |           |
| Cranston, Rhode Island                                                          |           |
| (Church)                                                                        | \$70,000  |
| (Barker & Turoff and D. L. Maddocks)                                            |           |
| First Baptist Church                                                            |           |
| Block Island, Rhode Island                                                      |           |
| (Church)                                                                        | \$50,000  |

|                                                              |          |
|--------------------------------------------------------------|----------|
| K. S. ESPEDAH<br>BARRINGER BLDG.<br>COLUMBIA, SOUTH CAROLINA |          |
| Rosewood Baptist                                             |          |
| Columbia, South Carolina                                     |          |
| (Educational Unit)                                           | \$70,000 |
| Ellmore Methodist                                            |          |
| Ellmore, South Carolina                                      |          |
| (Educational Unit)                                           | \$20,000 |

|                                                                      |           |
|----------------------------------------------------------------------|-----------|
| C. HARDY OLIVER<br>1226 PICKENS STREET<br>COLUMBIA 1, SOUTH CAROLINA |           |
| Emmanuel Baptist Church                                              |           |
| (Church and Ed. Unit)                                                | \$130,000 |

|                                                                        |           |
|------------------------------------------------------------------------|-----------|
| HEYWARD S. SINGLEY<br>1845 ASSEMBLY STREET<br>COLUMBIA, SOUTH CAROLINA |           |
| First Baptist Church                                                   |           |
| Union, South Carolina                                                  |           |
| (Church and Ed. Unit)                                                  | \$300,000 |
| St. Paul's Lutheran Church                                             |           |
| Columbia, South Carolina                                               |           |
| (Educational Unit)                                                     | \$400,000 |

|                                                                                                |           |
|------------------------------------------------------------------------------------------------|-----------|
| W. E. FREEMAN, JR.<br>& ASSOCIATES<br>226 WEST WASHINGTON STREET<br>GREENVILLE, SOUTH CAROLINA |           |
| Calvary Baptist Church                                                                         |           |
| Asheville, North Carolina                                                                      |           |
| (Educational Unit)                                                                             | \$235,000 |

|                                                                   |           |
|-------------------------------------------------------------------|-----------|
| CHARLES N. ROBINSON<br>P. O. BOX 693<br>LANCASTER, SOUTH CAROLINA |           |
| First Methodist Church                                            |           |
| Wadesboro, North Carolina                                         |           |
| (Educational Unit)                                                | \$170,000 |
| Immanuel Baptist Church                                           |           |
| Lancaster, South Carolina                                         |           |
| (Educational Unit)                                                | \$64,000  |

|                                                                   |           |
|-------------------------------------------------------------------|-----------|
| SMITH & ASHBY<br>903 VOLUNTEER BUILDING<br>CHATTANOOGA, TENNESSEE |           |
| First Christian Church                                            |           |
| Chattanooga, Tennessee                                            |           |
| (Church and Ed. Unit)                                             | \$350,000 |

|                                                                       |           |
|-----------------------------------------------------------------------|-----------|
| MILTON P. ROBELOT<br>217 EAST SULLIVAN STREET<br>KINGSPORT, TENNESSEE |           |
| St. Dominic's                                                         |           |
| Kingsport, Tennessee                                                  |           |
| (Educational Unit and Convent)                                        | \$115,000 |

|                                                                                                                    |           |
|--------------------------------------------------------------------------------------------------------------------|-----------|
| BARBER & McMURRY<br>ROBERTS & MARSHALL<br>(ASSOCIATED ARCHITECTS)<br>2505 KINGSTON PIKE<br>KNOXVILLE 16, TENNESSEE |           |
| First Presbyterian Church                                                                                          |           |
| Owensboro, Kentucky                                                                                                |           |
| (Church and Ed. Unit)                                                                                              | \$300,000 |
| Orthodox Methodist Church                                                                                          |           |
| Jacksonville, Florida                                                                                              |           |
| (Church and Ed. Unit)                                                                                              | \$250,000 |

|                                                                      |  |
|----------------------------------------------------------------------|--|
| W. TERRILL HALL<br>920 NASHVILLE TRUST BLDG.<br>NASHVILLE, TENNESSEE |  |
|----------------------------------------------------------------------|--|

|                           |           |
|---------------------------|-----------|
| Broadway Methodist Church |           |
| Bowling Green, Kentucky   |           |
| (Church and Ed. Unit)     | \$300,000 |
| State Street Methodist    |           |
| Bowling Green, Kentucky   |           |
| (Remodel Church)          | \$125,000 |
| The Presbyterian Church   |           |
| Bowling Green, Kentucky   |           |
| (Educational Unit)        | \$150,000 |
| Belmont Methodist Church  |           |
| Nashville, Tennessee      |           |
| (Educational Unit)        | \$185,000 |
| First Methodist Church    |           |
| Shelbyville, Tennessee    |           |
| (Church)                  | \$175,000 |
| First Methodist Church    |           |
| Hopkinsville, Kentucky    |           |
| (Educational Unit)        | \$145,000 |

|                                                                             |           |
|-----------------------------------------------------------------------------|-----------|
| STEINBAUGH & WHEELER<br>300 PRESBYTERIAN BUILDING<br>NASHVILLE 3, TENNESSEE |           |
| Calvary Methodist Church                                                    |           |
| Nashville, Tennessee                                                        |           |
| (Educational Unit)                                                          | \$122,000 |
| East End Methodist Church                                                   |           |
| Nashville, Tennessee                                                        |           |
| (Educational Unit)                                                          | \$100,000 |
| St. Philip Episcopal Church                                                 |           |
| Denelson, Tennessee                                                         |           |
| (Church and Ed. Unit)                                                       | \$145,000 |
| Pleasant Hill Community Church                                              |           |
| Pleasant Hill, Tennessee                                                    |           |
| (Church and Ed. Unit)                                                       | \$80,000  |

|                                                                    |  |
|--------------------------------------------------------------------|--|
| WALLACE & CLEMMONS<br>1011 DIVISION STREET<br>NASHVILLE, TENNESSEE |  |
|--------------------------------------------------------------------|--|

|                                        |           |
|----------------------------------------|-----------|
| First Baptist Church                   |           |
| Springfield, Tennessee                 |           |
| (Church and Ed. Unit)                  | \$400,000 |
| Riverside Baptist Church               |           |
| Nashville, Tennessee                   |           |
| (Church)                               | \$80,000  |
| St. Edward's Church                    |           |
| Nashville, Tennessee                   |           |
| (Church and Ed. Unit)                  | \$175,000 |
| St. Dominic Church                     |           |
| Columbia, Tennessee                    |           |
| (Church)                               | \$35,000  |
| St. Joseph Church                      |           |
| Nashville, Tennessee                   |           |
| (Church and Ed. Unit)                  | \$225,000 |
| First Baptist Church                   |           |
| Madisonville, Kentucky                 |           |
| (Church and Ed. Unit)                  | \$550,000 |
| First Baptist Church                   |           |
| Nashville, Tennessee                   |           |
| (Educational Unit)                     | \$200,000 |
| Woodbury Church of Christ              |           |
| Woodbury, Tennessee                    |           |
| (Educational Unit and Church Addition) | \$30,000  |
| First Baptist Church                   |           |
| Milan, Tennessee                       |           |
| (Church and Ed. Unit)                  | \$175,000 |

|                                                                         |  |
|-------------------------------------------------------------------------|--|
| F. C. OLDS CO. & GEORGE F. CAMPBELL<br>P. O. BOX 1131<br>ABILENE, TEXAS |  |
|-------------------------------------------------------------------------|--|

|                      |           |
|----------------------|-----------|
| First Baptist Church |           |
| Anson, Texas         |           |
| (Educational Unit)   | \$100,000 |

|                                                     |  |
|-----------------------------------------------------|--|
| H. LEO TUCKER<br>155 CEDAR STREET<br>ABILENE, TEXAS |  |
|-----------------------------------------------------|--|

|                        |           |
|------------------------|-----------|
| First Baptist Church   |           |
| Munday, Texas          |           |
| (Educational Unit)     | \$30,000  |
| First Baptist Church   |           |
| Haskell, Texas         |           |
| (Church and Ed. Unit)  | \$150,000 |
| First Methodist Church |           |
| Floydada, Texas        |           |
| (Church and Ed. Unit)  | \$250,000 |
| First Baptist Church   |           |
| Paducah, Texas         |           |
| (Educational Unit)     | \$30,000  |
| The Episcopal Church   |           |
| Abilene, Texas         |           |
| (Church)               | \$400,000 |

|                                                          |           |
|----------------------------------------------------------|-----------|
| J. ROY SMITH<br>108 EAST TENTH AVENUE<br>AMARILLO, TEXAS |           |
| Polk Street Methodist Church                             |           |
| Amarillo, Texas                                          |           |
| (Educational Unit)                                       | \$400,000 |

|                                                |  |
|------------------------------------------------|--|
| THOMAS, JAMESON & MERRILL<br>820 NORTH HARWOOD |  |
|------------------------------------------------|--|

|                           |           |
|---------------------------|-----------|
| DALLAS, TEXAS             |           |
| Church of the Incarnation |           |
| Dallas, Texas             |           |
| (Church)                  | \$450,000 |

|                                                                    |           |
|--------------------------------------------------------------------|-----------|
| PRESTON M. GEREN<br>411 WEST SEVENTH STREET<br>FORT WORTH 2, TEXAS |           |
| College Avenue Baptist Church                                      |           |
| Fort Worth, Texas                                                  |           |
| (Educational Unit)                                                 | \$100,000 |
| Meadowbrook Methodist Church                                       |           |
| Fort Worth, Texas                                                  |           |
| (Educational Unit)                                                 | \$115,000 |

|                                                         |  |
|---------------------------------------------------------|--|
| GOLEMON & ROLFE<br>5100 TRAVIS STREET<br>HOUSTON, TEXAS |  |
|---------------------------------------------------------|--|

|                                     |           |
|-------------------------------------|-----------|
| Calvary Episcopal Church            |           |
| Richmond, Texas                     |           |
| (Parish House)                      | \$125,000 |
| St. Vincent de Paul Catholic Church |           |
| Houston, Texas                      |           |
| (Church)                            | \$550,000 |

|                                                                       |  |
|-----------------------------------------------------------------------|--|
| R. GRAHAM JACKSON & FRANK C. DILL<br>2506 RICHTON<br>HOUSTON 6, TEXAS |  |
|-----------------------------------------------------------------------|--|

|                           |           |
|---------------------------|-----------|
| South Main Baptist Church |           |
| Houston, Texas            |           |
| (Activities Building)     | \$160,000 |
| First Baptist Church      |           |
| Alvin, Texas              |           |
| (Church)                  | \$175,000 |
| Park Place Baptist Church |           |
| Houston, Texas            |           |
| (Educational Unit)        | \$925,000 |
| Central Baptist Church    |           |
| Baytown, Texas            |           |
| (Church)                  | \$185,000 |

|                                                                            |  |
|----------------------------------------------------------------------------|--|
| MAURICE J. SULLIVAN<br>CHARLES F. SULLIVAN<br>390 TRAVIS<br>HOUSTON, TEXAS |  |
|----------------------------------------------------------------------------|--|

|                       |             |
|-----------------------|-------------|
| Our Lady of Guadalupe |             |
| Austin, Texas         |             |
| (Church)              | \$150,000   |
| St. Mary's Seminary   |             |
| Houston, Texas        |             |
| (Church and Ed. Unit) | \$2,000,000 |

|                                                        |  |
|--------------------------------------------------------|--|
| WILSON, MORRIS & CHAIN<br>BOX 6216<br>HOUSTON 6, TEXAS |  |
|--------------------------------------------------------|--|

|                                   |           |
|-----------------------------------|-----------|
| Memorial Oaks Presbyterian Church |           |
| Houston, Texas                    |           |
| (Educational Unit)                | \$225,000 |
| First Baptist Church              |           |
| Longview, Texas                   |           |
| (Church)                          | \$760,000 |

|                                                    |  |
|----------------------------------------------------|--|
| WILBUR KENT<br>404 PERRY BUILDING<br>LUFKIN, TEXAS |  |
|----------------------------------------------------|--|

|                       |           |
|-----------------------|-----------|
| First Baptist Church  |           |
| Henderson, Texas      |           |
| (Church)              | \$200,000 |
| First Baptist Church  |           |
| Diboll, Texas         |           |
| (Church and Ed. Unit) | \$60,000  |

|                                                                                        |  |
|----------------------------------------------------------------------------------------|--|
| JOHN HALL BROWN & JAY LOWE<br>CHAPMAN<br>501-503 M & P BANK BUILDING<br>SHERMAN, TEXAS |  |
|----------------------------------------------------------------------------------------|--|

|                          |           |
|--------------------------|-----------|
| Fairview Baptist Church  |           |
| Sherman, Texas           |           |
| (Church and Ed. Unit)    | \$175,000 |
| Central Christian Church |           |
| Vernon, Texas            |           |
| (Church and Ed. Unit)    | \$175,000 |

|                                                                                  |          |
|----------------------------------------------------------------------------------|----------|
| REINHEIMER & COX<br>411 TEXARKANA NATIONAL<br>BANK BUILDING<br>TEXARKANA, U.S.A. |          |
| Rose Hill Christian Church                                                       |          |
| Texarkana, Texas                                                                 |          |
| (Church)                                                                         | \$55,000 |

|                                                                        |  |
|------------------------------------------------------------------------|--|
| SHARPE & HAMAKER, INC.<br>3248 WILSON BOULEVARD<br>ARLINGTON, VIRGINIA |  |
|------------------------------------------------------------------------|--|

|                                 |          |
|---------------------------------|----------|
| Fairfax Baptist Church          |          |
| Fairfax, Virginia               |          |
| (Church and Ed. Unit)           | \$90,000 |
| Eastminster Presbyterian Church |          |
| Bladensburg, Maryland           |          |
| (Church and Ed. Unit)           | \$40,000 |

(Turn to page 85)





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### Let the Church . . .

(From page 80)

tory of the church. The greatest days of the church have been those in which the missionaries have gone out to win men of all races to Jesus Christ.

We are in no danger of losing the missionary program. It is too well founded in the organization of the church. But there is a new need to understand its vital connection with the purpose of the church and the necessity of seeing that men everywhere shall have the opportunity of becoming followers of Jesus Christ.

#### A Prayer

Almighty God, we pray for the missionaries of our churches who go as our representatives to tell of Jesus and his love. Give them courage and strength for their tasks. But above all, assure them of the loyalty of all in the home church who support them with their prayers and their gifts. Amen.

#### VI

#### FIRST CALLED CHRISTIANS

The disciples were first called Christians at Antioch.—Acts 11:26.

Sooner or later the new church would have to have a distinctive name. In the Jewish communities, where the membership was largely limited to those of Jewish heritage, the followers of Jesus were probably considered as a Jewish sect. But Antioch was a Gentile city. We are told that the title was first given in jest but this has no verification in Scriptures. There is a possibility that there was some connection between the use of this title and that of *Chrestus* which was used as a slang phrase to indicate a good kindly fellow who might be a little light in the head.

But even if given in jest, it was the appropriate title, for the members of this new church were followers of one they called the Christ. It had also grown into a noble term to designate one of the world's great religions. It caught hold and Tacitus says that by the year 64 A.D. it was accepted in Rome.

We speak of our master as "Jesus, the Christ." Jesus was the name given him by his parents. "The Christ" is the term which denotes his divine character. How unfortunate that those who gave the church its name used the second part of his name. There is an in-

stinctive recognition of the supernatural origin and leadership of the Christian church. We are followers of Jesus. But Jesus is "The Christ."

Being a Christian implies that one believes that Jesus was the Christ; it is a confession of a unique personality. There is much in the life of Jesus to inspire men. We can praise his sincerity, admire his insight, and eulogize his bravery. Jesus the man could inspire some of us to noble living.

Richard Watson Gilder gives the distinction:

If Jesus Christ is man —  
And only man — I say  
That of all mankind I cleave to him  
And to him will cleave away.

If Jesus Christ is God —  
And the only God — I swear  
I will follow him through heaven and  
hell,

The earth, the sea and the air.

#### A Prayer

Our heavenly Father, we are glad to be called Christians. The title is a badge of honor — yet an assignment of heavy responsibility. May we ever be true to the noble ideals and divine precepts which rest upon all who have permitted themselves to become members of the Christian Church. Amen.

Second page of this series will appear next month.

#### A HYMN OF THE NATIVITY

Welcome to our wondering sight,  
Eternity shut in a span!  
Summer in winter! Day in night!  
Heaven in earth! and God in man!  
Great little One, whose glorious birth  
Lifts earth to Heaven, stoops Heaven  
to earth.

—Richard Crashaw (1613-1649)

#### A NEW YEAR'S PROMISE

What will the New Year bring me?

Another year I enter,

Its history unknown;

Oh, how my feet would tremble

To tread its paths alone!

But I have heard a whisper;

I know I shall be blest;

"My presence shall go with thee

And I will give thee rest."

What will the New Year bring me?

I may not, must not know;

Will it be love and rapture,

Or loneliness and woe?

Hush!! Hush! I hear His whisper;

I surely shall be blest;

"My presence shall go with thee

And I will give thee rest."

—The Christian Observer



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#### FOUR MORE GROUPS JOIN RIAL MOVEMENT

New York—Four more national religious bodies have joined the Religion in American Life movement and will take part in the annual Rial campaign next month, it was announced here.

The new groups, which bring to twenty-four the number of participating organizations, are the United Church Men of the National Council of Churches, the Armenian Evangelical Union of America, the Union of American Hebrew Congregations and the United Synagogue of America.

Dr. Earle B. Pleasant, Rial national director, said the theme of the advertising campaign to be contributed by American business through the Advertising Council is "Show them the way . . . this week."

Churches and synagogues in more than 3,000 communities are planning local programs as part of the campaign to increase attendance and support, he added.

Dr. Pleasant said that where local religious groups have joined in conducting past campaigns, church attendance has increased from ten to thirty per cent.

The Rial program was started in 1949 to emphasize the importance to Americans of religion and their religious institutions. It is sponsored by a national laymen's committee of which Charles E. Wilson, former defense mobilization director, is chairman.—RNS

## BRASS and SILVER ALTAR APPOINTMENTS



|                                                          |              |
|----------------------------------------------------------|--------------|
| Cross No. 318, 25" high                                  | \$35.50 Each |
| Candlesticks No. 318, 15" high                           | 44.00 Pair   |
| Candlesticks No. 318, 12" high                           | 40.00 Pair   |
| Vases No. 3, 10 1/4" high, with IHS (not illustrated)    | 55.00 Pair   |
| Vases No. 4, 10 1/4" high, without IHS (not illustrated) | 55.00 pair   |

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## Editorials

(From page 7)

tongues. But some fortunate ones dug holes in the sand. When rains came or streams overflowed, their holes were filled with water for themselves and other less thrifty.

Even that interpretation made a pleasing picture. But I was soon to learn that there is no geographical "Baca." It is not a place; it is an experience. Through this desert area most of us, at one time or another, must walk. Alone and frustrated we walk with uncertain steps. The sense of direction is lost. That is, most of us do. But there are some fortunate ones who have been able to find the strength which comes from religious faith. Like pools of water by the wayside they quench their thirst and have water left over to help others with less faith.

Very early users of the English Bibles became to give substitute words for the "Valley of Baca." Matthew Henry called it the Valley of Weeping, a term which was later incorporated into the American Revised version of 1901. James Moffatt with his delightful sense of poetry gave it a new title: "Wearyglen." John Knox, the Roman Catholic scholar, in his new translation terms it "a parched ravine."

But none of these terms are sufficiently inclusive. It is not a "valley of weeping." Too many of us know the truth of the words from the Sermon on the Mount, "Blessed are they that mourn for they shall be comforted." We grow weary in this experience but the real significance is more spiritual than physical. Nor is it only a parched ravine.

The Valley of Baca combines all of these experiences. It is primarily a season of frustration when nothing is right. It is a time when we even distrust our friends and helpers. The way not alone is dark but we don't care to fight for the light. It is hard to think of an American word which fills the bill.

It was pleasing to see that the translator of the Revised Standard version brought back to us "The Valley of Baca." The revision of 1901 has gone its way with the "Valley of Weeping." Baca has returned. It seems to me like an old friend coming home.

The new revision has also brought back some other terms long treasured. "The Lord" is again my shepherd. Not "Jehovah," not "The Eternal." I like this tendency.

There are two tremendous lessons for us in this Valley of Baca. The first is a lesson of prayer. The old adage has it that "prayer changes things." Nearer the truth is that

"prayer changes people." The blessed pilgrims are not those who pray for a Moses to strike the rock and bring forth water. The blessed ones are those who passing through the Valley of Baca makes wells. This implies a different type of faith. Some people are always looking for God to work a miracle outside of them. Others are willing to have the miracle worked within them. While one pilgrim is crying "why doesn't God help me, another is finding wells of water."

The second lesson is that the best way to find refreshment for oneself is to seek to help others of lesser faith. I like the traditional rendering here:

"Blessed is the man whose strength is in thee; in whose heart are the ways of them who passing through the Valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength. *Everyone of them appeareth before God in Zion.*"

Yes, welcome home Valley of Baca. I am glad that you will again have the authority of scholarship. Digging wells in the valley of frustration is not easy. But the reward is great. They shall stand before God.

### Architects Report on Construction

(From page 81)

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**Introduction**

THE Revised Standard Version of the Bible has created a new interest in and appreciation for the Holy Scriptures. The translators have been concerned about making the message of the Bible understandable, clear and vital. This has always been the purpose of those whose task it has been to translate the Holy Scriptures. Translating the Bible into the vernacular of any people at any time or any place is certainly an essential method of making the meaning and message of the Scriptures significant and poignant.

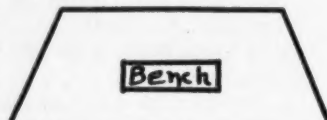
Another effective method of helping the Scriptures to assume new life is by means of character impersonations. An impersonation is the acting out of a scene in the life of a person. This acting out is an educational process, as well as an entertaining one. And in the case of a religious person like one of the Bible characters, sharing in the impersonation either as the actor or as one of the spectators becomes a worshipful experience as well.

The following impersonation of Peter is designed to vivify the life and teaching of this great apostle during the closing days of his life while he was facing death at Rome. For according to tradition, he died as a martyr, most likely having been crucified at the capital of the Roman Empire. St. Peter's Day is observed June 29 of each year, but this impersonation is appropriate for presentation at any time that suffering or loyalty needs to be stressed. It is especially appropriate for the Lenten season as it portrays the fidelity and steadfastness of a great Christian. The setting and the situation are probable. Lucas and the Guard are fictitious characters.

Peter is alone in a prison cell in Rome. He is between sixty and seventy years of age. He is dressed in prison robes—dull-colored Palestinian garments—and is seated on a bench reading a letter from John Mark as the scene opens. The time is about 65 A.D., during the reign of the infamous Nero.

A platform, such as a stage, is the best place to use for acting out the impersonation. Acting on a raised platform makes it easy for the spectators

to see and hear. A rough bench is the only piece of furniture needed. It should be placed thus:



This impersonation is most effectively presented as part of a total worship service. One use would be to present it in lieu of the sermon. Suggested Scripture reading is II Peter 1:1-11.

**The Play**

(Peter says, reading a scroll:) "The time is fulfilled and the kingdom of God is at hand." (Puts scroll down.)

What a wonderful writer is Mark! And just to think he received his inspiration by being my disciple! How I wish he were here to visit me this last day of my life. It's so lonesome in this dark and dreary dungeon. (Pauses, listening.) Here comes the guard leading someone. (Peter stands.)

Hello, Guard . . . What? . . . You say this prisoner is to stay in my cell with me? . . . Just one night, since I die tomorrow? (Slowly) Yes, that's true. (To prisoner) I'm glad to welcome you, sir. Simon Peter is my name . . . Glad to know you, Lucas. I shall enjoy your company, but this is not a pleasant place for a young man like you. What's the charge against you? . . . Refusing to obey an unjust edict of Nero's? Too bad . . . No, I'm not ashamed. I'm here because I'm a Christian; I'm an apostle of Christ Jesus . . . I'm surprised you've never heard of him. Be seated and let me tell you the story of his life. (Peter sits down on the bench and motions for Lucas to sit beside him.)

When I was a young man, my brother Andrew and I fished together for our meager living. One day we were casting our nets into the Sea of Galilee when this man named Jesus came along and said, "Follow me, and I will make you become fishers of men." Straightway we left our nets and followed him. We weren't getting rich fishing; and, besides, we yearned for a little adventure.

There was something compelling about this man that made us follow

\*Minister, Lowell Heights Methodist Church, South Bend, Indiana.

him. I'm not quite sure what it was, but whatever it was my wife didn't like it. It meant I had no means of supporting her. At first she hated Jesus passionately; but soon after I started being his disciple, Jesus came to our home in Capernaum, only to find my wife's mother very ill with a fever. In some miraculous way he healed her by taking hold of her hand and lifting her up. By evening everyone in town had heard the good news, and how people did bring their sick friends to him. Scores came to be healed, and he healed everyone. Others came just to see him; they had heard of him and were curious. You can imagine how proud I was to be his disciple! After that he went through the countrysides and stopped at the towns and villages . . .

It's rather difficult to say what the core of his teaching is, Lucas; but one time a lawyer asked him a similar question, namely the greatest commandment. Immediately he answered that it was to love the Lord God with all your heart, with all your soul, with all your mind, and with all your strength; and the second was almost as great, namely to love your neighbor as yourself.

Jesus loved everyone—even when he became disgusted with them. In fact, he loved people so much that he often broke the laws of Moses just to do them good. Naturally, the Pharisees condemned him; but he justified himself by saying that the Son of Man came not to be served, but to serve and to give his life as a ransom for many.

Before long some folks thought of him as the Promised Messiah, while others regarded him as Moses or Elijah reincarnated. As we disciples told him these rumors he looked at us and asked, "But who do you say that I am?"

I answered, "You are the Christ, the Son of the living God." This pleased him immensely, yet not everything I said pleased him. When I told him he would never suffer at the hands of his enemies he rebuked me by saying, "Get behind me, Satan!"

He rebuked me also at the Last Supper we had together. Jesus said all of us would deny him. Hastily I remarked, "If I must die with you, I will not deny you."

He said, "Truly, I say to you, this very night before the cock crows twice, you will deny me three times." And I did, I did. (Sobs) I not only denied him, but I fell asleep while he was praying in the Garden of Gethsemane.

Later a group came to take Jesus by force to crucify him. When they came I picked up a sword and impetuously cut off a servant's ear. Jesus stopped me, restored the ear—then they took him away and crucified him. When he



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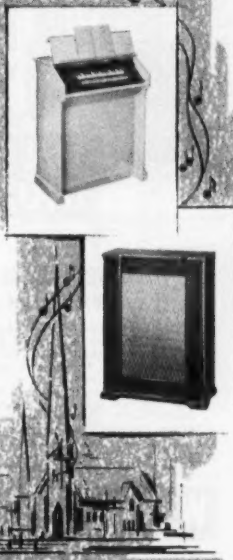
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was dead, a friend of his named Joseph of Arimathea buried him in his own sepulcher. He was in the tomb three days, and then he arose from the grave. Now he lives, I know he lives! I went to the sepulcher myself, looked in, and saw the linen clothes; but his body was gone.

Sometime afterwards, in a spiritual form, he appeared in our midst when we were troubled and said, "Peace be unto you." Thomas didn't believe that it was Jesus; so he showed his hands and his feet to doubting Thomas, then bade us all preach repentance and remission of sins to all nations till his return. This I have tried to do and that's why I'm here; but he lives in Heaven, I know he lives. (Pause)

Here comes the guard with our lunch. I doubt if you can eat it; I couldn't till I almost starved. (Receives food.) Thank you very much, Guard. (Eats a few bites, then puts bowl down.) I can't eat anymore; it's awful stuff . . . (Stands).

No, I don't know when the Lord Jesus will return. No one knows for sure. A score of years have passed, but he has not returned as we expected. Perhaps it doesn't make much difference for churches as carrying on his teachings in Jerusalem, in Greece, and in many Roman provinces. In fact, there are sincere Christians right here in Rome. Some are being persecuted for their religion, for disobeying the edicts of Nero as you have done. This means imprisonment and persecution. Thus I wrote some of them a letter of encouragement reminding them that they will win victory through their sufferings. They should rejoice for the trial of their faith. They have been put to grief in manifold ways that their faith may be found more precious than gold when tested with fire. Suffering and sacrifice are necessary for Christians during times like these; but they must free themselves from bitterness, hypocrisy, and slander.

Lucas, you ought to be a Christian. You are willing to pay the price whereas many Greeks and Romans are not. In my second letter I wrote these people warning them against following false prophets and teachers who lead them into pernicious ways. They are presumptuous, self-willed, and speak unnecessary evil of dignitaries. They seek freedom but become servants of corruption. They claim salvation by divine power and contend that that makes them holy—hence they become self-satisfied and self-complacent.

Divine power through Christ is necessary, but besides this a person must grow in moral perfection. Every Christian must add to his faith virtue, to virtue knowledge, to knowledge tem-

perance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love. The spirit of Christ provides the foundation upon which the individual must build . . .

Surely, it's possible for you to receive the Spirit of Christ. As I preached at Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For this promise is to you and to your children."

With other words have I testified and exhorted many times, saying, "Save yourselves from this crooked generation" by believing on the Lord Jesus Christ and by following in his footsteps.

Lucas, this is all that is necessary. . . . Then you do accept him? How grand! You have a great life ahead. And a good place to begin it is to study this letter from my disciple John Mark. Read this, then we shall discuss it together. (Hands him the scroll.) I am tired and must rest. (Sits on bench or lies down on it.)

Many years have I been a fisherman of men. I have failed many times, yet I know my life has been victorious. Thus I am ready to die, go to my heavenly home, and be with the Lord Jesus forever. Amen.

Suggested closing hymn:  
"Faith of Our Fathers"

#### OUR LADY'S SONG

Iesu, swete Sone dere!

On porful bed list Thou here,  
And that me greveth sore;  
For Thi cradel is ase a bere,  
Oxe and asse beth Thi fere:  
Weepe ich mai tharfore.

Iesu, swete, beo noth wroth,  
Thou ich nabbe clout ne cloth  
The on for to folde,

The on to folde ne to wrappe,  
For ich nabbe clout ne lappe;  
Bote ley Thou Thi fet to my pappe,  
And wite The from the colde.

—Anonymous (about 1375)

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### SUPREME COURT HEARS ARGUMENTS OF RUSSIAN CATHEDRAL ISSUE

Washington, D. C. — Arguments on which of two church groups legally owns the St. Nicholas Russian Orthodox Cathedral in New York were heard for the second time here by the Supreme Court.

The court took under advisement the appeal of the Patriarchal Russian Orthodox Church in America from a decision of the New York Court of Appeals.

In 1950, the New York court ruled that the Cathedral belonged to the Russian Orthodox Church in America. This group is autonomous and does not recognize the authority of the Moscow Patriarchate. The Patriarchal Church is under the jurisdiction of the Moscow group.

Before the 1950 decision, two lower New York courts had ruled in favor of the Patriarchal Church.

The complex case was argued last February before the Supreme Court but the justices later ordered further consideration.—RNS

### CHURCH OF GOD LAUNCHES THIRD YEAR OF ADVANCE PROGRAM

Anderson, Indiana—Member congregations of the Church of God (Anderson, Indiana) throughout the nation have launched the third year of the denomination's five-year Mid-Century Evangelistic Advance, goal of which is the establishment of 500 new churches.

T. Franklin Miller, director of the program, said here that established churches in each state are cooperating in a nationwide effort to open new churches in areas previously unreached.

The church also has set itself the task of collecting \$1,000,000 for world service by next June 30.

The special emphasis this year is on strengthening the state evangelistic program of the church.

During the opening year of the advance the emphasis was on personal and visitation evangelism while last year's emphasis was on strengthening existing churches spiritually, financially in leadership and in management.—RNS

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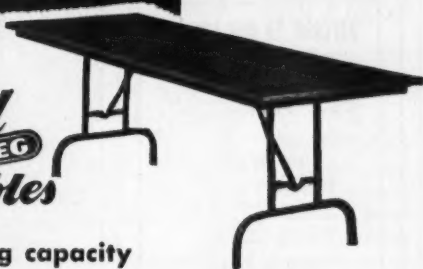
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For the Tenth: Matthew 11: 28-30  
Feast of Ascension: Psalms 23  
Remembrance: Psalms 101: John 9:10  
Psalms 118  
For Toleration: 1 Corinthians 13  
A New World: Revelation 21:1-4

#### FROM THE HYMNAL



Security: Our God  
Our Help in Ages Past  
Gleaners: O Master  
Let Me Walk With Thee  
Comfort: Sometimes  
A Light Burden  
Prayer: Take My Life  
and Let It Be  
Immortality: Jesus  
Is the Golden  
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### FOR CHURCH PHOTOGRAPHY

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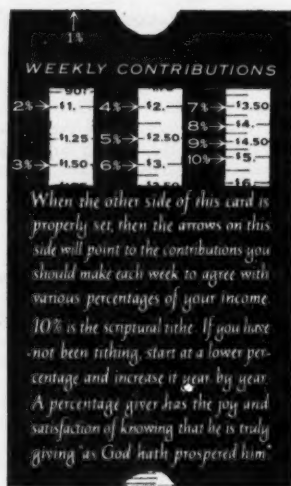
### NEW CATALOG READY

Allied Radio Corporation has just released their 1953 general catalog. Allied, distributors of electronic parts, have listed nearly 18,000 items in this 236-page book. Of particular interest to churches is a rotogravure section devoted to Electronic Sound Equipment. Amplifying models are available for efficient sound reinforcement in the church edifice, hard-of-hearing facilities, and for broadcasting recorded chime music from the church tower. Other sections include descriptions of audio equipment most useful for the efficient church. For your copy of the catalog write to us for New Product No. 11523.

### FUND RAISING AID

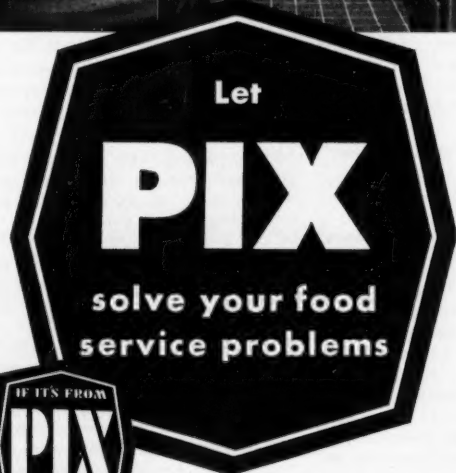
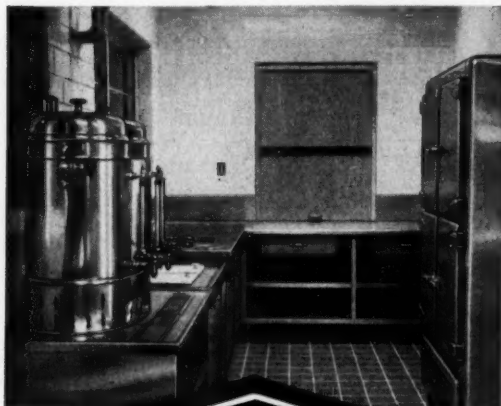
A beautiful brochure entitled "When Your Church Needs Funds" has just been put out by Lawson Associates, Inc. The booklet is excellently illustrated and thoughtfully written. It gives many clear-cut ideas of definite help to churches planning to raise funds. The Lawson organization's policies and methods are fully explained and an excellent statement of the firm's belief and policy is included. Write to the Lawson Associates direct or ask us about New Product No. 11524 for a copy.

\*\*\*



### STEWARDSHIP CAMPAIGN AID

The clever little device illustrated here is a Tithe Table. This aid makes its way straight to the conscience of the giver and informs him with definite dollars and cents figures just what his financial obligation to his church is without offense. Tables showing income broken down into tithing percentages tell at a glance without offense the amount the giver should give. The table is published on a non-profit basis by Thrifty-Graph Publishers. For further information write about New Product No. 11521.



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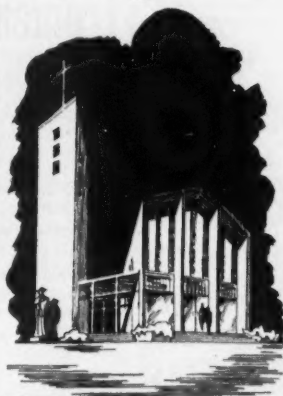
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# Ecumenicity: Microcosmically Considered

by Fred Smith\*

THE ecumenically minded Jesus had a marvelous eye for noticing the importance of seemingly little things as the prime agency by which ecumenicity might be brought to flower and fruit. He was, and is, *par excellence*, the prophet of the microcosmic approach to ecumenicity. Yet never to the exclusion of the macrocosmic aspect of it. Jesus never errs in his sense of true perspective. He always had the perspective of the God of whom Browning wrote so discerningly when he said:

All service ranks the same with God,

There is no first or last.

Say not "a small event!" Why "small?" Costs it more pain than this, ye call A "great event," should come to pass, Than that? Untwine me from the mass Of deeds which make up life, one deed Power shall fall short in, or exceed!

Wherefore did it come to pass that Jesus, working in and through a cosmic order in which all is center while at the same time, all is circumference, spoke the farthest ranging truth of ecumenicity to an audience of one person. The story of that announcement is now a familiar story known to all church-going people. Jesus, "being wearied," sat by the side of Jacob's well. He entered these into conversation with a woman of Samaria who came to draw water. Quickly and quietly the plane of the conversation was shifted from the level of physical need to that of the highest spiritual revelation.

Here is ecumenicity revealed in deed and truth; in demonstration and in power. Here was no great church council with its dignitaries and super-dignitaries to dissect and discuss all the tweedledums and tweedledees of ecclesiastical hair-splitting. For Jesus it proved the perfect audience, as history has revealed in its aftergrowth and afterglow. Just one woman, and what a woman! The returning disciples had a yardstick for her which some of them would have liked to lay on her back rather than against her back. But Jesus knew the measure of the human heart, any human heart for the seeding of ecumenicity. The test of ecumenicity lies in what it can span.

It does not rest on what it scans.

I am moved here to illustration. The incident concerns a woman and a distinguished dignitary of a National State Church. The woman had preached with power from the pulpit of one of these state churches. The church dignitary, hearing of it, was moved to ask if she wore a hat while preaching! Ecumenicity coming to flower, but all that this dignitary could wonder about was a hat. The microscopic mind where there should have been the microcosmic one.

But enough of that. Our concern is with Jesus and his outlook and outreach. Here, at Jacob's well, was Jesus bridging the widest gulf in life in the interests of ecumenicity. The sinless One was speaking to the sin-filled one. The Son of God was speaking to the heart of a woman the central fact of ecumenicity with all the circumferential implications thrown in. "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth." That was the planting of the ecumenical seed microcosmically. Later there was to come the planting of it macrocosmically when to a group of common men was given the commission: "Go ye . . . into all the world."

My concern here is with the little end of the project of ecumenicity. Ecumenicity has its grass roots that need intensive cultivation even as it has its far flung geographical boundaries always calling for extension. To each there is given a peculiar and appropriate task. For most of us the seemingly little end of the project lies right at our doorstep.

It may not be on the mountain's height,  
Or over the stormy sea,  
It may not be at the battle's front  
My Lord will have need of me.  
But if, by a still small voice he calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand  
in thine:  
"I'll go where you want me to go."

That is to say: be the ecumenist you ought to be right where you are. It is the way the Master taught, should not the servant heed it still?

\*Minister, First Congregational Church, Ellis, Kansas.

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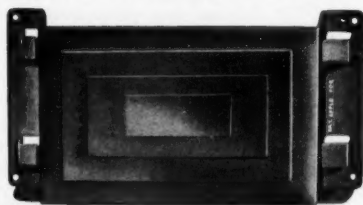
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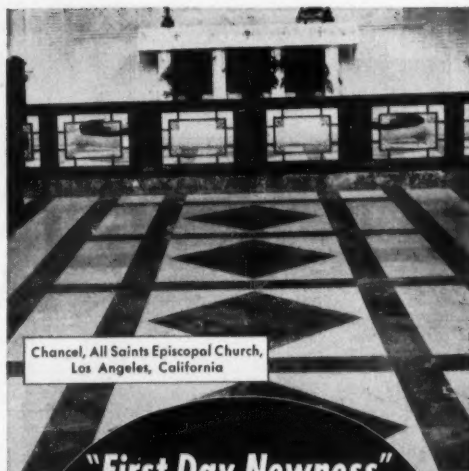
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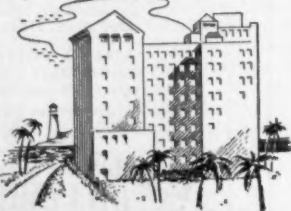
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The Church of Jesus Christ, as always, is today serving in a world filled with persons who are in desperate need of the presence of God. Her tasks are great; but her resources are greater. In this atomic age of man's striving the church stands on the threshold of a great awakening. Through her God is calling men, that, in this time of modern man's Gethsemane, spiritual truths might have pre-eminence. Through her God is creating a new world, in which men might dwell secure in love and peace. Therefore the Church of Jesus Christ is the hope of God for the present and the future. Accordingly, it is an act of wisdom and faith, on the part of her members, to provide adequate tools in making more effective her ministry to the world.

For the church and her great tasks on earth today,

**PEOPLE:** We give Thee thanks, O God.

**MINISTER:** For the resources of the Spirit, which strengthen our lives in the performance of Thy will,

**PEOPLE:** We offer our humble gratitude.

**MINISTER:** Thou hast blessed us with an abundance of material things. And thou hast added to our powers the power of free choice to use them for good or ill.

**PEOPLE:** We thank Thee that Thy wisdom toward us was not expressed in coercion, but in spontaneous voluntary giving.

**MINISTER:** Thy goodness to us is great, O Lord. As faithful followers of Thy Son, Jesus Christ, we cheerfully respond in making a special offering of a portion of our material possessions in the form of a new tool for a more effective Christian ministry.

**PEOPLE:** Bless Thou our gift to Thy church, O God, that it might be used wisely in the service of Thy kingdom.

**MINISTER:** For the self sacrifice of those who made this new tool for Christian service possible,

**PEOPLE:** We thank Thee, O Lord.

**MINISTER:** For the workers, who

\*As used in the First Baptist Church, Somerville, New Jersey. Bruce G. McGraw, minister.

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As we turn from Thine Altar, and go from this holy place, wherein we have performed a sacred act of dedication, enlarge the altar of our hearts. Make us more mindful of Thee and Thy holy purposes in the world today. Draw us nearer in greater devotion and service to the cause of Thy Son, Jesus Christ, in whose spirit we build and pray. Amen.

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That the blue of its field may remind us of loyalty and truth,

WE MOST HUMBLY PRAY, OUR FATHER.

That the red of the cross may bring to our minds and hearts love and the presence of Christ,

WE MOST HUMBLY PRAY, OUR FATHER.

That by the presence of this symbol of thy kingdom in our sanctuary, our hearts and minds and loyalties may be lifted above all earthly loyalty,

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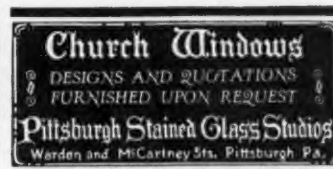
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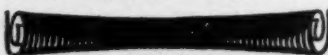




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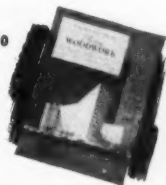


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